



PSALMES OF DAVID.

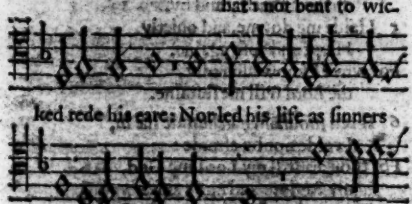
Beatus vir.

PSALME I. Tho. Ster.

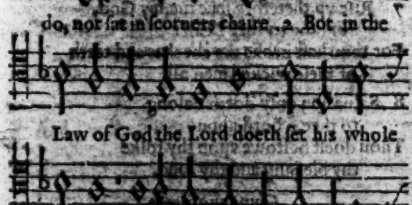
This Psalme is set first as a Preface to exhort all godly men to study and meditate the heavenly wisdom. For they be blessed that sado: let the wicked offenders thereof at length shall come to miserie.



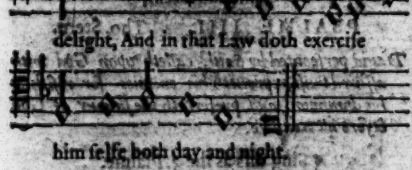
He man is blest that
 hath not bent to wic-



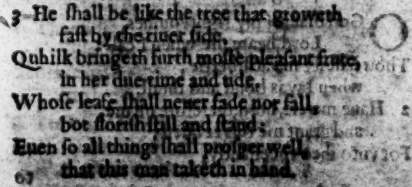
ked rede his care: Nor led his life as sinners
 do, nor sit in lecher's chain, a. Not in the



Law of God the Lord doeth for his whole
 delight, And in that Law doth exercise



him selfe both day and night.



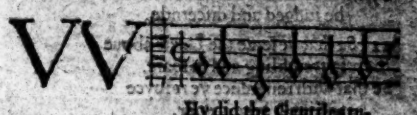
3 He shall be like the tree that groweth
 fast by the river side.
 Quhilk bringeth forth moose pleasant fruit,
 in her due time and tide.
 Whose leafe shall never fade nor fall
 nor flourish fall and stand
 Even so all things shall prosper well
 that this man taketh in hand.

- 4 So shall not the vngodly men,
 they shall be nothing for:
 Bot as the dust quhilk from the earth,
 the windes drive to and fro
- 5 Therefore shall not the wicked men,
 in iudgement stand vpright:
 Nor yet the sinners with the iust,
 shall come in place or fight.
- 6 For why? the way of godly men
 vnto the Lord is known:
 And eke the way of wicked men,
 shall quite be overthrowen.

Quare siemuerunt.

PSALME II. Tho. Stern.

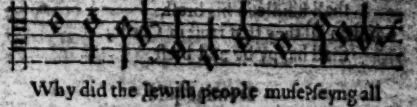
David reioiceth that albeit his enemies by worldly power rage God will aduance his kingdome vnto the furthest end of the world. Therefore he exhorteth Princes haughty to submit themselves vnder the same. Herein is figured Christ and his kingdome.



Why did the Gentiles tu-



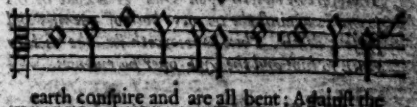
multes rage? Why was in their braines



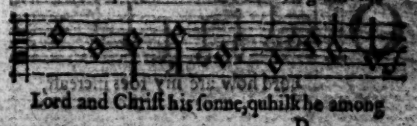
Why did the Jewish people muse? saying all



is bot vayne? 2 The kinges and rulers of the



earth conspire and are all bent: Against the



Lord and Christ his sonne, quhilk he among



vs sent.

3 Shall we be bound to them? say they
let all their bondes be broke:
And of their doctrine and their lawe,
let vs reioyce the yoke.

4 Bot he that in the heauen dwelleth,
their doings will deride:
And make them all as mocking stockes,
throughout the worlde fo wide.

5 For in his wrath the Lord will speake
to them vpon a day:
And in his furie trouble them,
and then the Lord will say.

6 I haue anointed him my King,
vpon mine holie hill:
I will therefore, Lord preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord himselfe
did say to me, I wotte,
Thou art my deare and onely sonne,
to day I thee begotte.

8 All people I will giue to thee,
as heires at thy request:
The ends and coastes of all the earth,
by thee shall be possist.

9 Thou shalt them bruse euen with a mace,
as men vnder fute trodde:
And as the potters sheardes shalt breake
them with an iron rodde.

10 Now ye, o Kinges and Rulers all,
be wise therefore and learnde,
By whome the matters of the worlde
be iudged and discernde.

11 Se that ye serue the Lord aboue
in trembling and in feare.
Se that with reuerence ye reioyce
to him in lyke maner.

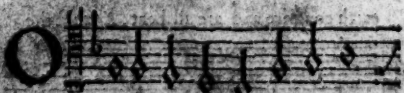
12 Se that ye kisse and eke embrace
his blessed Sonne, I say,
Left in his wrath ye suddenly
perishe in the midde way.

13 If once his wrath neuer so small
shall kinde in his brest,
Oh, then all they that trust in Christ,
shall happy be and blest.

Domine quid.

PSALME IIL Tho. Stern.

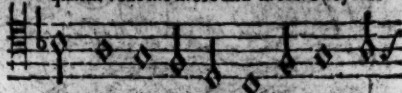
David driven out of his kingdome by his sonne Absolon was greatly tormented in mind for his sin. Therefore he calleth vpon God & is bold in his promises against the terrors both of enemies and present death. Then he reioycest for the victory giuen to him and the Kirk over his enemies.



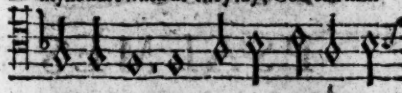
Lord how are my foes increast,



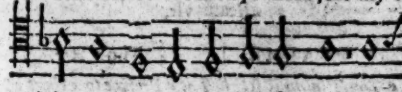
quibllk vext me more and more? They kill



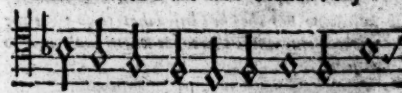
myne hart when as they say, God can him



not restore: Bot thou, o Lord, art my



defence when I am hard bestead: My



worship and myne honour both, and thou



holdst vp myne head.

4 Then with my voice vpon the Lord
I did bothe call and cry:
And he out of his holy hill,
did heare me by and by.

5 I laide me downe, and quicly
I slept and rose againe.
For why? I know assuredly,
the Lord will me sustaine.

6 If ten thousand had hemde me in,
I coulde not be afraide:
For thou art still my Lord, my God,
my Saviour and mine aide.

7 Rise vp therefore, saue me, my God,
for now to thee I call:
For thou hast broke the cheekes and teeth
of these wicked men all.

8 Saluation only doeth belong
to thee, o Lord, aboue:
Thou dost bestowe vpon thy folke
thy blessing and thy loue.

Cum inuocarem.

PSALME IIIII Tho. Stern.

David persecuted by Saul, calleth vpon God with assured trust, reproves his enemies for resisting his dominion, and preferreth the fauour of God before all treasures.

¶ Sing this as the 3. Psalme.

O God that art my righteousness,
Lord heare me when I call:
Thou hast set me at libertie,
when I was bond and thrall.

2 Haue mercie, Lord, therefore on me,
and grant me this request:
For vnto thee vespically,

to cry I will not rest.

- 3 O mortall men how long will ye,
my glory thus despise?
Why wander ye in vanitie,
and follow after lies?
- 4 Know ye that god and godly men,
the Lord doeth take and chuse:
And when to him I make my plaint,
he doeth me not refuse.
- 5 Sinne not, but stand in awe therefore,
examine well your heart:
And in your chamber quietly,
se you your selues conuert.
- 6 Offer to God the sacrifice,
of righteousness I say:
And luke that in the liuing Lord,
you put your trust alway.
- 7 The greater sort craue workly goods,
and riches do embrace:
Bot Lord, grant vs thy countenance,
thy fauour and thy grace.
- 8 For thou thereby shalt make mine heart,
more ioyfull and more glad,
Then they that of their corne and wine,
full great increase haue had.
- 9 In peace therefore lie downe will I,
taking my rest and slepe:
For thou only wilt me, O Lord,
alone in safetie kepe.

Verba mea auribus.

PSALME V. Tho. Stern.

¶ David persecuted by Doeg and Achitophell Sauls flatterers, calleth vpon God to punish their malice: Then assured of successe, he conceiueh comfort.

¶ Sing this as the 3. Psalme.

- I Ncline thine eares vnto my wordes,
O Lord, my plaint consider,
2 And heare my voice: my King, my God,
to thee I make my praier.
- 3 Heare me betime, Lord tary not:
for I will haue respect:
My praier early in the morne,
to thee for to direct.
- 4 And I will trust through patience
in thee, my God, alone:
That art not please with wickednes,
and ill with thee dwelt none.
- 5 And in thy sight shall neuer stand
these furious fules, O Lord:
Vaine workers of iniquitie,
thou hast alwaies abhord.
- 6 The liars and the flatterers,
thou shalt destroy them thou:
And God will hate the blud thirstie,
and the deceitfull man.
- 7 Therefore will I come to thine house,
trusting vpon thy grace:
And reuerently will worship thee,
toward thine holie place.
- 8 Lord, leade me in thy righteousness,
for to confound my foes,
And eke the way that I shall walke,

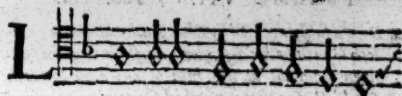
before my face disclose.

- 9 For in there mouthes there is no truth:
there heart is foule and vaine:
- 10 Their throte an open sepulchre:
their tongues do glose and faine.
- 11 Destroy their false conspiracies
that they may come to noght:
Subuert them in there heapes of fraine
quihilk haue rebellion wrought.
- 12 Bot those that put there trust in thee
let them be glad alwaies,
And render thaukes for thy defense,
and giue thy Name the praise.
- 13 For thou with fauour wilt increase
the iust and righteous still,
And with thy grace, as with a shield,
defend him from all ill.

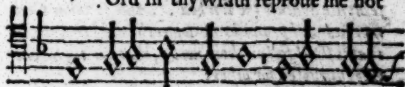
Domine ne in furore.

PSALME VI. Tho. Stern.

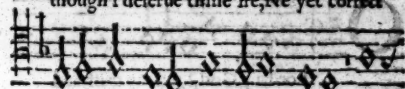
David for his finnes felt Gods hand, and conceiued the horror of euerlasting death. Therefore he desirith forgiveness and not to die in Gods indignation. Then sodenly feeling Gods mercy, he rebuketh his enemies who reioyced at his affliction.



Ord in thy wrath reprove me not



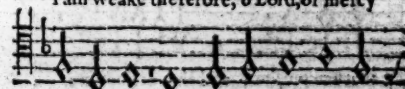
though I deserue thine ire, Ne yet correct



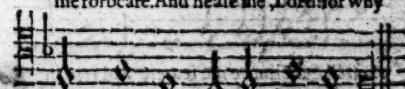
me in thy rage, O Lord, I thee desire. 2 For



I am weake therefore, O Lord, of mercy



me forbear. And heale me, Lord, for why



thou knowest my bones do quake for feare.

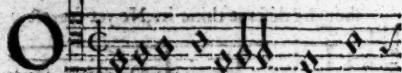
- 3 My soule is troubled very sore,
and vexed vehemently:
Bot Lord, how long wilt thou delay
to cure my miserie,
- 4 Lord, turne thee to thy wonted grace,
my silly soule vptake:
Oh, saue me, not for my deserts,
bot for thy mercies sake.
- 5 For why: no man among the dead

remembereth thee one whit:
Or who shall worship thee O Lord,
in the infernal pit?
6 So greivous is my plaint and mone,
that I waxe wondrous faint:
All the night long I wath my bed
with teares of my complaint.
7 My sight is dimme and waxeth olde
with anguish of mine heart,
For feare of those that be my foes,
and wolde my soule subuert.
8 Bot now awake from me all ye
that worke iniquitie:
For why? the Lord hath heard the voice
of my complaint and Erie.
9 He heard not onely the request,
and prayer of mine heart:
Bot it receivd at mine hand,
and toke it in god parte.
10 And now my foes, that vexed me,
the Lord will sure defame:
And suddenly confound them all,
to their rebuke and shame.

Domine Deus meus.

PSALME VII. Tho. Stern.

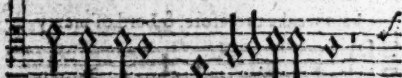
David falsely accused by Chus Saules kinsmen, calleth God to be his defender. First for that his conscience did not accuse him of any euill towards Saul. Next that it touched Gods glory to award sentence against the wicked. And so upon Gods mercies and promises he waxeth bold, threatening that it shall fall on their necks, that quibill his enemies purposed for others.



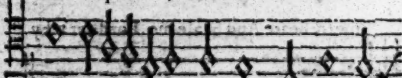
Lord my God, I put my trust and



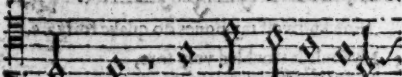
confidence in thee: Saue me from them



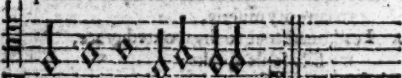
that me pursue, and eke deliner me.



Left like a Lion he me teare, and rent in



pieces small: Whilst there is none to suc-



cour me, and ridme out of thrall.

O Lord my God, if I haue done

the thing that is not right:
Or els if I be found in fault,
or gilty in thy sight.
4 Or to my friend rewarded euill,
or lest him in distres,
Quibill me persude moste cruelly,
and hated me causeles.
5 Then let my foes pursue my soule,
and eke my life downe tarast
Vnto the earth, and also lay
mine honour in the dust.
6 Stert vp, O Lord, now in thy wrath,
and put my foes to paine:
Performe thy kingdome promised,
to me quibill wrong sustaine.
7 Then shall great nations come to thee,
and know thee by this thing:
If thou declare for loue of them,
thy selfe as Lord and King.
8 And thou that art of all men Iudge,
O Lord, now iudge thou me:
According to my righteoussnes,
and mine integritie.
9 Lord cease the hate of wicked men,
and be the iust mans guide:
10 By whome the secrets of all hearts,
are searched and descride.
11 I take mine helpe to come of God,
in all my grief and smart:
That doeth preierue all those that be,
of pure and perfect heart.
12 The iust man and the wicked both,
God iudgeth by his power:
So that he feleth his mightie hand,
euen euery day and hower.
13 Except he change his minde, I die:
for euen as he shulde smite,
He wheth his sword, his bowe he bendeth,
aiming where he may hit
14 And doeth prepare his mortall darts,
his arrowes keene and sharpe,
For them that do me persecute,
whiles he doeth mischief warpe.
15 Bot lo, though he in tranell be
of his deuillish forecast,
And of his mischief once conceivd,
yet bringeth furthe naught at last.
16 He digth a ditch and delueth it depe
in hope to hurt his brother:
Bot he shall fall into the pit,
that he digde vp for other.
17 Thus wrong returneth to the hurt
of him, in whome it bred:
And all the mischief that he wrought,
shall fall vpon his head.
18 I will giue thanks to God therefore,
that iudgeth righteously:
And with my song will praise the Name
of him that is moste hie.

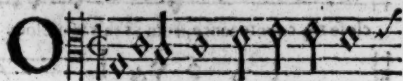
Domine Deus noster.

PSALME VIII. Tho. Stern.

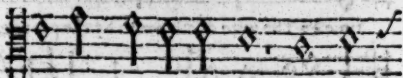
The Prophet considering the excellen liberalitie & fatherly providence of God towards man, whom

Psalme. viij. ix.

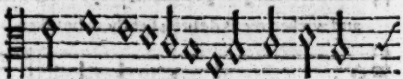
be made as it were God ouer all his workes, one-
ly giues thanks, and is astonish'd with the ad-
miration of the same.



God our Lord how wonderful,



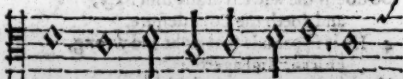
are thy workes euery where, Whose fame



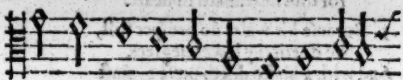
surmount in dignitie above the heauens



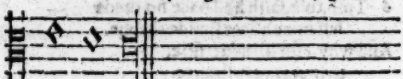
cleare, 2 Euen by the mouthes of sucking



babes, thou wilt confound thy foes: For



in these babes thy might is scene thy graces



they disclose.

3 And when I see the heauens high,
the workes of thine owen hande,
The Sune, the Mune, and all the starres
in ordre as the stande.

4 What thing is man, Lord, thinke I then,
that thou doest him remembre?
Or what is mans posteritie,
that thou doest it confide.

5 For thou hast made him litle lesse,
then Angels in degree:
And thou hast crowned him also
with glorie and dignitie.

6 Thou hast preferd him to be Lord
of all thy workes of wonder:
And at his feete hast set all things,
that he shulde kepe them vnder.

7 As shepe and neat, and all beastes els,
that in the fields do feede.

8 Foules of the aire, fische in the sea,
and all that therein breede.

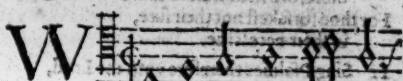
9 Therefore must I say, once againe,
o God, that art our Lord,
How famous and how wonderful
are thy workes through the worlde?

Confitebor tibi Domine.

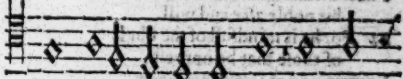
PSALME. IX. Tho. Stern.

¶ D. and giuing thanks for his manifold victorie

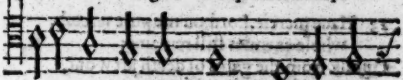
received, desireth the same wanted helpe againe,
against his new enemies, and their malicious ar-
rogance to be destroyed.



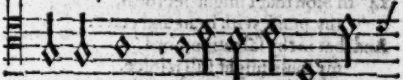
th heart and mouth, vnto the



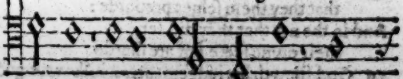
Lord will I sing laud and praise: And speake



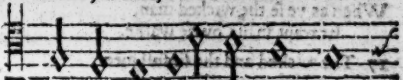
of all thy wondrous workes, and them de-



clare alwaies. 2 I will be glad and much



reioice, in thee, o God most hie: And



make my songs extoll thy Name, about



the starrie skie.

3 For that my foes are driven backe,
and turned vnto flight:
They fall downe flat and are destroyde,
by thy great force and might.

4 Thou hast reneged all my wrong:
my griefe and all my grudge:
Thou doest with iustice heare my cause,
most like a righteous Iudge.

5 Thou doest rebuke the heathen folke,
and wicked so confound:
That afterward the memorie
of them can nor be found.

6 My foe, thou hast made good dispatch,
and all our townes destroyde:
Thou hast their fame with them defaced,
through all the worlde so wide.

7 Know thou that he quihik is aboue,
for euermore shall reigne:
And in the seate of equitie,
true Iudgement will mainteine.

8 With iustice he will kepe and guide,
the worlde and euery wight:
And so will yelde with equitie,
to euery man his right.

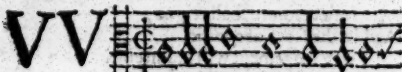
9 He is protector of the pure,
what time they be oppress:
He is in all aduersitie,

- their refuge and their rest.
- 10 All they that knowe thine holie Name,
therefore shall trust in thee:
For thou forsakest not their sute,
in their necessitie.
- 11 Sing Psalmes therefore vnto the Lord,
that dwelth in Sion hill:
Publish among all nations,
his noble acte and will.
- 12 For he is mindfull of the blud,
of those that be opprest:
Forgetting not th'afflicted heart,
that seeketh to him for rest.
- 13 Haue mercie, Lord, on me pure wretch,
whose enemies still remaine:
Quillk from the gates of death art wont,
to raise me vp againe.
- 14 In Sion that I might set furth,
thy praise with heart and voice:
And that in thy saluation, Lord,
my soule might still reioice.
- 15 The heathen sticke fast in the pit,
that they them selues preparte:
And in the net that they did set,
their owne feete fast are snare.
- 16 God shewth his iudgements, quillk were god
for every man to marke:
When as ye see the wicked man,
lie trapt in his owne warke.
- 17 The wicked and the sinfull men
go downe to hell for euer:
And all the people of the worlde,
that will not God remember.
- 18 Bot sure the Lord will not forget
the pure mans grief and paine:
The patient people neuer luke
for helpe of God in vaine.
- 19 O Lord, arise, lest men preuaile,
that be of worldlie might,
And let the heathen folke receiue
their iudgement in thy sight.
- 20 Lord, strike suche terroure, feare and drede
into the heartes of them,
That they may knowe assuredly,
they be bot mortall men.

Vt quid Domine.

PSALME X. Tho. Stern.

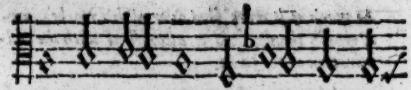
¶ He complaineth of all the wronges quillk worldly
men vse, be cause of their prosperitie, who therefore
without all feare of God thinke they may doe all
things uncontrolled. He calleth for remedie a-
gainst such, & is comforted with the hope there-
of.



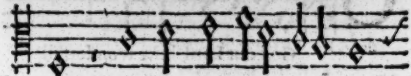
Hat is the cause that thou, O Lord



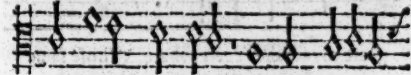
art now so farre from thine: And kepest



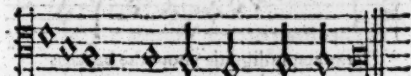
close thy countenance, from vs this troublous



time? 2 The pure doeth perish by the proude,



and wicked mens desire: Let them be taken



in the craft, that they them selues conspire,

3 For in the luste of his owen heart,
thvngodly doeth delite:

So doeth the wicked praise him selfe,
and doeth the Lord despite.

4 He is so proude that right and wrong,
he setteth all aparte:

Nay, nay, there is no God, saith he:
for thus he thinketh in heart.

5 Because his waies do prosper still,
he doeth thy lawes neglect,

And with a blaste doeth puste against
suche as wolde him correct.

6 Tush, tush, saith he, I haue no drede
lest mine estate shulde change.

And why? for all aduersitie,
to him is very strange.

7 His mouth is full of cursednes,
of fraude, deceit and guile:

Vnder his tongue doeth mischief sit,
and traueil all the while.

8 He lieth hid in waies and holes,
to slay the innocent:

Against the pure that passe him by,
his cruell eies are bent.

9 And like a Lion, priuily
lieth lurking in his den,

(If he may snare them in his net.)
to spoile pure simple men.

10 And for the nones full craftely
he croucheth downe, I say:

11 So are great heapes of pure men made,
by his strong power his pray.

12 Tush, God forgetteth this, saith he:
therefore may I be bolde:

His countenance is cast aside,
he doeth it not beholde.

13 Arise, O Lord, O God in whome
the pure mans hope doeth rest:

Lift vp thine hand, forget not, Lord,
the pure that be opprest.

14 What blasphemie is this to thee?
Lord, doest not thou abhorre it:

To heare the wicked in their hearts
say, Tush, thou carest not for it?

- 15 Bot thou seest all this wickednes,
and well doest vnderstand.
- 16 That friendles and pure fatherles,
are left into thine hand.
- 17 Of wicked and malicious men,
then breake the power for euer:
That they with their iniquitie,
may perish altogether.
- 18 The Lord shall reigne for euermore,
as King and God alone:
And he will chase the heathen folke,
out of his lande echone.
- 19 Thou hearst o Lord, the pure mens plaint,
their praiers and request:
Their hearts thou wilt consume vntill
thine eares to heare be prest.
- 20 To iudge the pure and fatherles,
and helpe them to their right:
That they may be no more oppress,
with men of worldlie might.

In Domino confido.

PSALME XI. Tho. Stern.

This Psalme sheweth first what assaults of temptation and anguishes of mind he sustained in persecution: Next, he reioyceth that God sent him succour in necessitie, declaring his iustice, as well in governing the good and wicked men as the whole world,

¶ Sing this as the 10. Psalme.

- I** Trust in God: how dare ye then,
say thus my soule vntill,
Flee hence as fast as any soule,
and hide you in your hill?
- 2 Beholde, the wicked bend their bowes,
and make their arrowes prest:
To shoute in secret and to hurt,
the sound and harmeles brest.
- 3 Of worldlie hope all staies were shronke,
and clearly brought to noght:
Alas the iust and righteous man,
what euill hath he wrought?
- 4 For he that in his Temple is,
moste holie and moste hie:
And in the heauen hath his seate
of roiall maiestie.

- The pure and simple mans estate,
considereth in his minde:
And searcheth out full narrowly,
the maners of mankind.
- 5 And with a cheerfull countenance,
the righteous man will vse:
Bot in his heart he doeth abhorre
all suche as mischief muse.
- 6 And on the sinners casteth snares,
as thicke as any raine:
Fire and brimstone, and whirlewindes thicke,
appointed for their paine.
- 7 Ye se then how a righteous God,
doeth righteousness embrace,
And to the iust and vpright man,
sheweth furthe his pleasant face.

Saluum me fac.

PSALME XII. Tho. Stern.

The Prophet seeing the miserable decay of all good order, desireth God speedely to send reformation. Then comforted with the assurance of Gods helpe and promises, concludeth, that when all orders are most corrupted, then God will deliuer his.

¶ Sing this as the 7. Psalme.

- H**elpe Lord, for good and godly men
do perish and decay.
And faith and trueth from worldly men,
is parted cleane away.
- 2 Who so doeth with his neighbour talke,
his talke is all bot vaine.
For euery man bethinketh how
to flatter, lie and faime.
- 3 Bot flattering and deceitfull lippes,
and tongues that be so stout:
To speake proude wordes and make great brags,
the Lord sone cut them out.
- 4 For they say still, we will preuaile:
our tongues shall vs extoll:
Our tongues are ours, we ought to speake,
what Lord shall vs controll?
- 5 Bot for the great complaint and cry
of pure and men oppress:
Arise will I now, saith the Lord,
and them restore to rest.
- 6 Gods worde is like to siluer pure,
that from the earth is tried,
And hath no lesse then seven times
in fire bene purified.
- 7 Now since thy promesse is to helpe,
Lord, kepe thy promesse then,
And saue vs now and euermore,
from this ill kinde of men.
- 8 For now the wicked worlde is full
of mischiefs manifolde:
When vanitie with mortall men,
so highly is extolde.

Vsquequò Domine.

PSALME XIII. Tho. Stern.

David as it were overcome with afflictions, flieeth to God his onely refuge, and encouraged through Gods promises, he conceaith confidence against the extreme horrors of death.

¶ Sing this as the 6. Psalme.

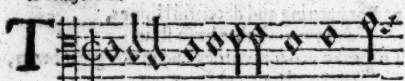
- H**ow long wilt thou forget me, Lord?
shall I neuer be remembered?
How long wilt thou thy visage hide,
as though thou were offended?
- 2 In heart and minde how long shall I,
with care tormented be?
How long eke shall my deadly foe,
thus triumph ouer me?
- 3 Beholde me now, my Lord, my God,
and heare me sore oppress:
Lighen mine eies, lest that I slepe,
as one by death possesst.
- 4 Lest thus mine enemy say to me,
beholde, I do preuaile:
Lest they also that hate my soule,
reioice to se me quale.
- 5 Bot for thy mercies and goodnes,
mine hope shall neuer start:

In thy relief and saving health,
right glad shall be mine heart.
I will giue thanks vnto the Lord,
and praises to him sing:
Because he hath heard my request,
and granted my wishing.

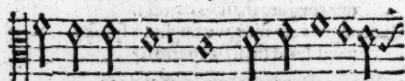
Dixit insipiens.

PSALME XLIIII. Tho. Stern.

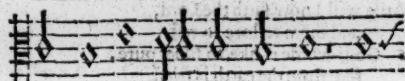
¶ He describeth the wickednes of men so growne to
such licentiousnes: that God was brought to utter
contempt: for quibik, albeit he was greatly gree-
ued, yet perswaded that God would redresse it, he
is comforted.

T 

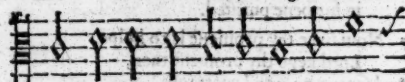
Here is no God, as fūlsh men affirme



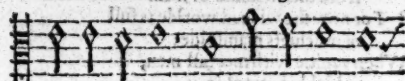
in their mad mud: Their drifts are all corrupt



and vaine not one of them doth gud. 2 The



Lord behelde from heauen high, the whole



race of mankind, And sawe not one that



sought in dede the liuing God to finde.

3 They went all wide and were corrupt,
and trawly there was none,
That in the worlde did any gud,
I say, there was not one.

4 Is all their iudgement so farte losse,
that all worke mischiefe still.
Eating my people euen as bread,
not one to seeke Gods will?

5 When they thus rage, then suddenly
great feare on them shall fall:
For God doeth loue the righteous men
and will maintaine them all.

6 Ye mocke the doings of the pure,
to their reproche and shame:
Because they put their trust in God,
and call vpon his name.

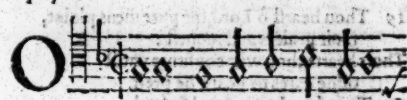
7 Bot who shall giue thy people health?
and when wilt thou fulfill,
The promes made to Israel
from out of Ston hill?

8 Euen when thou shalt restore againe
suche as were captiues lad:
Then Iacob shall therein reioyce,
and Israel shall be glad.

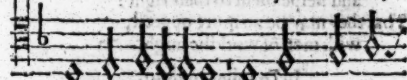
Domine quis.

PSALME XV. Tho. Stern.

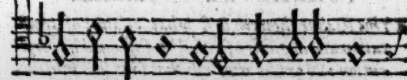
¶ Here is taught why God chose the Iewes his pec-
uliar people, and placed his Temple among them,
quibik was, that they by liuing uprightly, might
witness that they were his speciall and holie
people.

O 

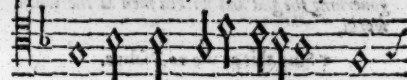
Lord within thy Tabernacle,



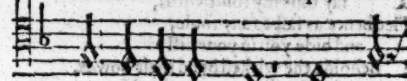
who shall inhabit still? Or whom wilt thou



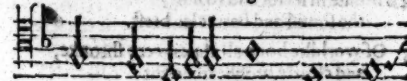
receiue to dwell, in thy moste holy hill?



2 The man whose life is vncorrupt, whose



workes are iust and straight: Whose heart



doeth thinke the very trueth, whose tongue



speaketh no deceit.

3 Nor to his neighbour doeth none ill,
in body, guds, or name:
Nor willingly doeth heare false tales,
quibik might empere the same.

4 That in his heart regardeth not
malicions wicked men:
Bot those that loue and feare the Lord,
he maketh muche of them.

5 His othe and all his promises,
that kepeth faithfully:
Although he make his covenant so,
that he doeth lose thereby:

6 That putteth not to vsurie
his money and his coine:
Ne for to hurt the innocent,
doeth bribe or els purloine.

7 Who so doeth all things as ye se,

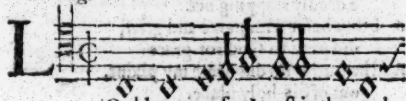
that

that here is to be done:
Shall neuer perish in this worlde
nor in the worlde to come.

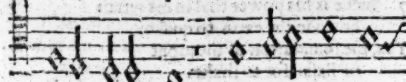
Confirma me.

PSALME XVI. Tho. Stern.

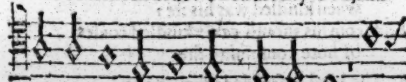
¶ David praith to God for succour, not for his
workes but for his faithes sake, protesting that he
hateth all idolatrie, taking God onely for his
comfort and felicitie, who suffereth his to lacke
nothing.



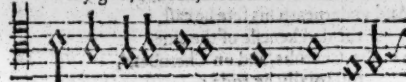
Ord kepe me, for I trust in thee, and



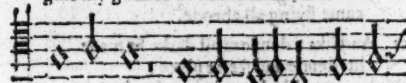
do confesse in dede: Thou art my God, and



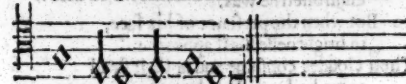
of my gud, O Lord, thou haste no nede. 2 I



giue my gudnes to the Saintes, that in the



world do dwell: And namely to the faithfull



flocke, in vertue that excell.

3 They shall heape sorowes on their heades
quihlk runne as they were mad,

To offer to the Idole Gods:
alas, it is to bad.

4 As for their bludic sacrifice,
and offering of that sort,

I will not touche, nor yet thereof
my lippes shall make reporte.

5 For why? the Lord the portion is
of mine inheritance:

And thou art he that doest mainteine
my rent, my lot, my chance.

6 The place wherein my lot did fall,
in bewtie did excell:

Mine heritage resignde to me
doeth please me wonderous well.

7 I thanke the Lord that caused me,
to vnderstand the right:

For by his meanes my secret thoughts,
do teach me euery night.

8 I set the Lord still in my sight,
and trust him ouer all.

For he doeth stand on my right hand,
therefore I shall not fall.

9 Wherefore mine heart and tongue also,
do both reioice together:

My flesh and bodie rest in hope,
when I this thing consider.

10 Thou wilt not leaue my soule in graue
(for Lord, thou louest me)

Nor yet wilt giue thine holie one,
corruption for to se.

11 Bot wilt me teache the way to life:
for all treasures and store

Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine.

PSALME XVII. Tho. Stern.

¶ Here he complaineth to God of the cruell pride &
arrogancie of Saule, who ragd without any cause,
Therefore he desireth God to reuenge his innocen-
cie, and deliuer him.

¶ Sing this as the 16 Psalm.

O Lord, giue care to my iust cause:
attend when I complaine,

And heare the praiser that I put furthe,
with lippes that do not faine.

2 And let the iudgement of my cause
procede alway from thee:

And let thine eyes beholde and cleare
this my simplicitie.

3 Thou hast well tried me in the night
and yet couldst nothing finde

That I haue spoken with my tongue,
that was not in my minde.

4 As from the workes of wicked men
and paths peruerse and ill,

For loue of thy moste holie worde
I haue refrained still.

5 Then in thy paths that be moste pure,
stay me, Lord, and preſeue,

That from the way, wherein I walke,
my steppes, may neuer swerue.

6 For I do call to thee, O Lord,
surely thou wilt me aide:

Then heare my praiser and weigh right well
the words that I haue said.

7 Oh, thou the Sauioir of all them
that put their trust in thee,

Declare thy strength on them that spurne
against thy maiestie.

8 Oh kepe me, Lord as thou woldst kepe
the apple of thine eye,

And vnder couert of thy wings
defend me secretly.

9 From wicked men that trouble me,
and daily me annoyne:

And from my foes that go about,
my soule for to destroye.

10 Quihlk wallow in their wordlie welth,
so full and eke so fat.

That in their pride they do not spare
to speake, they care not what.

11 They lie in wait, where we shuld passe
with craft me to confound,

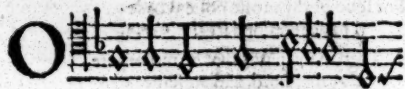
And musling mischief in their mindes

- to cast me to the ground :
- 12 Muche like a Lion, greedely
that wold his prey embrace :
- Or lurking, like a Lions whelp,
within some secret place.
- 13 Up Lord, with haste preuent my foe,
and cast him at thy secte :
- Save thou my soule from the ill man,
and with thy sword him suite.
- 14 Deliver me, Lord, by thy power,
out of these tyrants hands,
- Quibill now so long time reigned haue,
and kept vs in their bands.
- I meane from worldlie men to whome
all worldly guds are rife :
- That haue no hope nor parte of ioye,
bot in this present life.
- Thou of thy store their bellies fillest
with pleasure to their minde :
- Their children haue ynowgh, and leaue
to theirs the rest behinde.
- 15 Bot I shall with pure conscience
beholde thy gracious face :
- So when I wake, I shall be full
with thine image and grace.

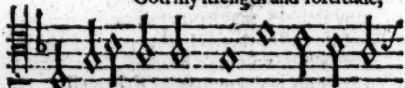
Diligam te Domine.

PSALME XVIII. Tho. Stern.

*David giueth thanks entring into his kingdome,
extolling the marueles graces of God in his pre-
servation. Herein is the image of Christes king-
dome, quibill shall conquere through Christ, by
the unspeakable loue of God, though all the world
resist.*



God my strength and fortitude,



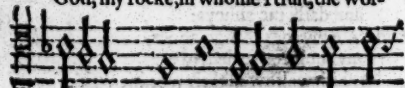
of force I must loue thee: Thou art my ca-



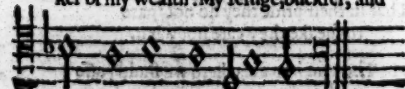
stell and defence, in mine necessitie. 2 My



God, my rocke, in whome I trust, the wor-



ker of my wealth: My refuge, buckler, and



my shilde, the horn of all my health,

- 3 When I sing laude vnto the Lorde,
moste worthy to be serued:
Then from my foes I am right sure
that I shall be preferred.
- 4 The panges of death did compasse me,
and bound me euery where:
The flowing waues of wickednes
did put me in great feare.
- 5 The lie and subtle snares of hell,
were round about me set:
And for my death there was preparede,
a deadly trapping net.
- 6 I thus beset with paine and grief,
did pray to God for grace:
And he furthwith did heare my plaint,
out of his holy place.
- 7 Suche is his power that in his wrath
he made the earth to quake:
Yea, the foundation of the mont
of Basan for to shake.
- 8 And from his nostrils came a smoke
when kindled was his ire:
And from his mouth came kindled coales
of hote consuming fire.
- 9 The Lord descended from aboue,
and bound the heauens hie:
And vnderneath his fete he cast,
the darkenesse of the skie:
- 10 On Cherubs, and on Cherubens,
full roially he rode:
And on the wings of all the winds
came flying all abroad.
- 11 And like a denne most darke he made
his denne and secret place:
With waters blacke and aerie cloudes
ennironed he was.
- 12 Bot when the presence of his face,
in brightnesse shall appeare:
Then cloudes consume and in their stead
come hailes and coales of fire.
- 13 These fire darts and thunderboltes,
disperse them here and there:
And with his often lighteninges,
he putteth them in great feare.
- 14 Lord at thy wrath and threatenings,
and at thy chiding cheare
The spring and the foundations,
of all the world appeare.
- 15 And from aboue the Lord sent downe,
to teach me from belowe:
And pluckt me out of waters great,
that wolde me ouerflowe.
- 16 And me deliuered from my foes,
that wolde haue made me thrall:
Yea, from suche foes as were to strong,
forme to deale withall.
- 17 They did preuent me to oppresse,
in time of my great grief:
Bot yet the Lord was my defence,
my succour and relief.
- 18 He brought me furthe in open place,
whereas I might be free:
And kept me safe because he had,
a fauour vnto me.

19 And as I was an innocent,
so did he me regarde:
And to the cleanes of my handes,
he gaue me my rewarde.
20 For that I walked in his waies,
and in his paths haue trod:
And haue not wauered wickedly,
against my Lord my God.
21 Bot euermore I haue respect,
to his law and decree:
His statutes and commandements,
I cast not out fro me.
22 Bot pure and cleane and vncorrupt,
appeared before his face:
And did refraine from wickednes,
and sinne in any case.
23 The Lord therefore will me rewarde,
as I haue done a right:
And to the cleanes of my handes,
appearing in his sight.
24 Thou wilt with him that holy is,
be holy Lord also.
And with the gud and vertuous men,
right vertuously will do.
25 And to the louing and clea,
thy loue thou wilt reuerce:
And thou wilt vse the wicked men,
as wicked men deserue.
26 For thou doest saue the simple folke:
in trouble when they lye
And doest bring downe the countenance
of them that luke full hie.
27 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will make also,
my darknes to be light.
28 For by thy helpe an hoste of men,
discombe (Lord) I shall:
By thee I scale and ouerleape,
the strength of any wall.
29 Vnspeckled are the waies of God,
his worde is surely tried:
He is a sure defence to such,
as in his faith abide.
30 For who is God? except the Lord
for other there is none:
Or els who is omnipotent,
sauiing our God alone?
31 The God that glrdeth me with strength
is he that I did meane
That all the wayes wherein I walkt,
did euermore kepe cleane.
32 That made my fete euen lyke the hartes,
in swiftnes of my pace:
And for my suretie brought me farthe,
into an open place.
33 He did in order put my handes
to battel and to fight.
To break in sunder bars of brasie,
he gaue mine armes the might.
34 Thou reachest me my sauiing health,
thy right hand is my tower,
y loue and familiarie,
doth stil increase my power.

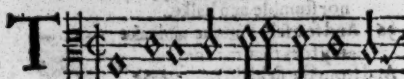
35 And vnder me thou makest plaine,
the way where I shulde walke:
So that my fete shal neuer slip,
nor stumble at a balke.
36 And fearfully I pursue and take
my foes that me annoyed:
And from the field do not returne,
til they be all destroyed.
37 So I suppress and wound my foes:
that they can rise no more:
For at my fete they fall downe flat,
I strike them all so fore.
38 For thou doest girde me with thy strength,
to warre in such a wise:
That they be all scatted abroad,
that vp against me rise.
39 Lord thou hast put into my handes
my mortall enemies yoke:
And all my foes thou doest deuide,
in sunder with thy stroke.
40 They cald for helpe, but none wold heare
nor yet giue them reliefe:
Yea to the Lord they cald for helpe,
yet heard he not their griefe.
41 And still like dust before the winde,
I drine them vnder fete:
And tread them downe like filthy clay,
that lieth in the streat.
42 Thou keptst me from seditious folke,
that still in strife be led:
And thou doest of the heathen folke,
appoint me to be head.
43 A people strange to me vnknown,
and yet they shall me serue:
And at the first obey my worde,
whereas mine owen wil swerue.
44 I shalbe irksome to mine owen,
they will not se my light:
Bot wander wide out of the way,
and hide them out of sight.
45 Bot blessed be the liuing Lord,
moste worthy of all praise:
That is my rocke and sauiing health,
praised be he alwaies.
46 For God it is that gaue me power,
reuenged for to be:
And with his onely worde subdued,
the people vnto me.
47 And from my foe me deliuered,
and set me hier then those:
That cruell and vngodly were,
and y against me rose.
48 And for this cause, O Lord my God,
to thee giue thanks I shall.
And sing out praises to thy Name,
among the Gentils all.
49 That gauest great prosperitie,
vnto the King I say:
To Dauid thy anointed King,
and to his seede for aye,

Cœli cantant.

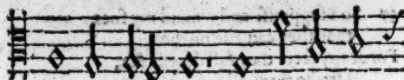
PSALME XIX. Tho. Stern.

¶ He moueth the faithfull to glorifie God by the

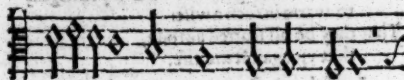
*workmanship, proportion, and ornaments of the
heavens, and by the law wherein God is revealed
familiarily to his chosen people.*



He heavens and the firmament, do



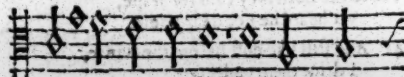
wonderously declare: The glorie of God



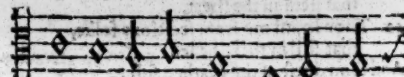
omnipotent, his workes and what they are.



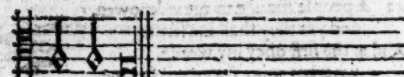
2 The wondrous workes of God appeare,



by euery daies successe. The nights quihilk



likewise their race runne, the selfe same



thing expresse.

3 There is no language tongue or speache,
where their found is not heard:
In all the earth and coastes thereof,
their knowledge is conferrd:

4 In them the Lord made for the sunne
a place of great renome:
Who like a bridegrome ready trimde
doth from his chamber come.

5 And as a valiant champion,
who for to get a price,
With ioye doeth haste to take in hand
some noble enterprife.

6 And all the skye from end to end
he compaileth about:
Nothing can hide it from his heart,
but he will finde it out.

7 How perfect is the Law of God,
how is his couenant sure,
Conuerting soules, and making wise
the simple and obscure.

8 Iust are the Lords commandements,
and glade bothe heart and minde:
His precept pure and giueth light
to eyes that be full blinde.

9 The feare of God is excellent,
and doeth indure for euer:
The iudgements of the Lord are true,

and righteous altogether.

10 And more to be embraced alwayes
then fined golde, I say:
The honie and the honie combe,
are not so swete as thay.

11 By them thy seruant is forewarnde
to haue God in regarde:
And in performance of the same
there shalbe great rewarde.

12 Bot Lord what earthly man doth know
the errors of his life?
Then cleanse my soule from secret finnes,
quihilk are in me most rife.

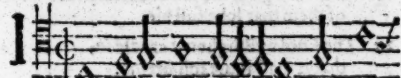
13 And keepe me that presumptuous finnes
preuaile not ouer me:
And then shall I be innocent,
and great offences flee.

14 Accept my mouth and eke mine heart,
my words and thoughts echone:
For my redemer and my strenght,
o Lord, thou art alone.

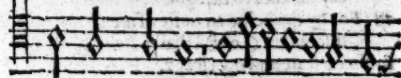
Exaudi te Dominus.

PSALME XX. Tho. Ster.

*The people pray to God to heare their king, & re-
ceiue his sacrifice, quihilk he offred before he
went to battaile against the Ammonites, declar-
ing that the heauen put their trust in horses:
but they trust ouely in his name. Wherefore
the other shall fall, but the king and his people
shall stand.*



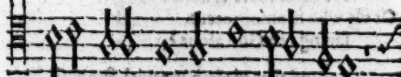
N trouble and aduersitie, the Lord



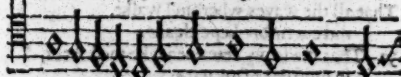
God heare thee still. The maiestie of Iacobs



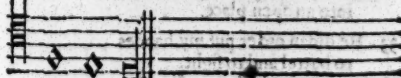
God defend thee from all ill: And send thee



from his holy place, his helpe at euerie nede,



And so in Sion stablishe thee, and make thee



strong in dede.

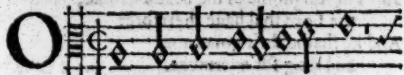
3 Remembring well the sacrifice,
that now to him is done:
And so receiue right thankfully,
the burnt offering echone.

4 According

- 4 According to thine hearts desire,
the Lord graunt vnto thee:
And all thy counsell and desire,
full well performe in aye he.
 - 5 We shall reioice when thou vs sauest,
and our banners display:
Vnto the Lord, quihik thy requests,
fulfilled hath alway.
 - 6 The Lord will his anointed saue,
I know well by his grace:
And send him health by his right hand,
out of his holie place.
 - 7 In charrets some put confidence,
and some in horses trust:
Bot we remember God our Lord,
that kepeth promise iust.
 - 8 They fall downe flat, hot we do rise,
and stand vp stedfastly:
 - 9 Now saue and helpe vs, Lord and King,
on thee when we do cry.
- Domine in virtute.

PSALME XXI. Tho. Stern.

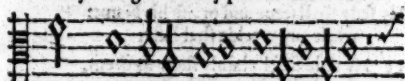
David in the person of the people praiseth God for the victorie given them against the Sirians and Ammonites. 1. Sam. 21. wherein he was crowned with the crowne of the king of Ammon. 2. Sam. 12. & indued with the manifold blessings of God.



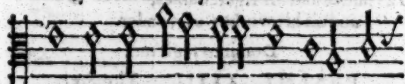
Lord how ioyfull is the king,



in thy strength and thy power: How vehe-



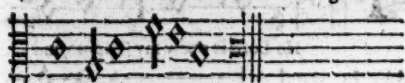
mently doeth he reioyce in thee his Sauour?



2. For thou hast giuen vnto him, his godly



harts desire: To him hast thou nothing de-



nied, of that he did require.

3. Thou didst preuent him with thy giftes,
and blessings manifolde,
And thou hast set vpon his head
a crowne of perfect golde.

4. And when he asked life of thee,
thereof thou madst him sure,
To haue long life, yea such a life,

as euer shalde indure.

- 5 Great is his glorie by thine helpe
thy benefite and aide:
Great worship and great honour bothe,
thou hast set vpon him laide.
- 6 Thou wilt giue him felicitie,
that neuer shall decay:
And with thy chearfull countenance,
wilt comfort him alway.
- 7 For why? the King doeth strongly truste
in God for to preuaile:
Therefore his gudnes and his grace
will not that he shall quaille.
- 8 Bot let thine enemies fele thy force,
and those that thee withstand:
Finde out thy foes, and let them fele
the power of thy right hand.
- 9 And lyke an ouen burne them Lord,
in herie flame and fume.
Thine anger shal destroy them all,
and fyre shall them consume.
- 10 And thou wilt rute out of the earth
their frute that shulde increase:
And from the number of thy folke
their seede shall end and cease.
- 11 For why? much mischief did they muse
against thy holy name.
Yet did they faile and had no power,
for to performe the same.
- 12 Bot as a marke thou shalt them set,
in a moste open place:
And charge thy bowstrings readely
against thine enemies face.
- 13 Be thou exalted, Lord, therefore
in thy strength euerie houre.
So shal we sing right solemnly,
praising thy might and power.

Deus Deus meus.

PSALME XXII. Tho. Stern.

David complaineth of his desperate extremities and declareth whereof, he recouereth himselfe from temptations. Under his person is figured Christ. Herein also is declared the prophesie of Esay: he was taken furth of prison and indgement.

¶ Sing this as the 21. Psalme.

- O** Lord my God, wherefore dost thou
forsake me vtterly?
And helpest not when I do make,
my great complaint and cry.
2. To thee my God euen all day long
I do bothe cry and call:
I cease not all the nightes and yet,
thou hearest not at all.
3. Euen thou that in thy sanctuary,
and holy place dost dwell:
Thou art the comforte and the ioye;
and glorie of Israel.
4. And he in whome our fathers olde,
had all their hope for euer.
And when they put their trust in thee,
thou didst them aye deliuer.

3 They were deliuered euer, when
they called on thy Name:
And for the faith they had in thee,
they were not put to shame.

6 Bot I am now become a worlme,
more like then any man:
An outcast whome the people scorne,
with all the spite they can.

7 All me dispise as they beholde,
me walking on the way:
They girne, they mow, they nod their heads
and in this wise they say.

8 This man did glory in the Lord,
his fauour and his loue:
Let him redeme and help him now,
his power if he will proue.

9 Euen from my mothers wombe o Lord,
to take me thou wast prest:
Thou didst preferue me still in hope,
while I did sucke her brest.

10 I was committed from my birth,
with thee to haue abode:
Since I was in my mothers wombe,
thou hast bene aye my God.

11 Then Lord depart not now from me,
in this my present grief:
Since I haue none to be my helpe,
my succour and relief.

12 So many buls do compasse me,
that be full strong of head:
Yea buls so fat as thogh they had,
in Basan field bene fed.

13 They gape vpon me greedely,
as thogh they wolde me slaye:
Much like a Lyon roaring out,
and ramping for his praye.

14 Bot I drop downe like water shed,
my iointes in sunder breake:
My heart doeth in my body melt,
like waxe against the heate.

15 And like a potshard drieth my strength,
my tongue it cleaueth fast:
Vnto my iawes, and I am brought,
to dust of death at last.

16 And many dogs do compasse me,
and wicked counsell eke:
Conspire against me curdely,
they pearse my hands and fete.

17 I was tormented so that I,
might all my bones haue tolde:
Yet still vpon me they do luke,
and still they me beholde.

18 My garments they deuided eke,
in partes among them all:
And for my coate they did cast lots,
to whome it might befall.

19 Therefore I pray thee be not farre,
from me at my great neede:
Bot rather sith thou art my strength,
to helpe me (Lord) make speede.

20 And from the sword (Lord) saue my soule,
by thy might and thy power:
And kepe my soule thy darling deare,
from dogs that wolde deuoure.

21 And from the Lions mouth that wolde,
me all in sunder shiner:
And from the hornes of Vnicornes,
Lord safely me deliuer.

22 And I shall to my brethren all,
thy maiestie record:
And in thy Kirk shall praise the Name,
of thee the liuing Lord.

23 All ye that feare the Lord him praise,
exalt him Jacobs sede:
And thou o house of Israell,
luke thou him feare and drede.

24 For he despiseth not the pure,
he tourneth not away:
His countenance, when they do call,
bot graunteth to their cry.

25 Among thy flocke that feare the Lord,
I will therefore proclaime:
Thy praise and kepe my promise made,
for seeking furth thy Name.

26 The pure shal eat and be sufficed,
and those that do their deuer:
To know the Lord, shall praise his Name
theyr hartes shall lue for euer.

27 All coastes of earth shall praise the Lord
and turne to him for grace:
The heathen folke shall worship him
before his blessed face.

28 The Kingdome of the heathen folke,
the Lord shal haue therefore:
And he shalbe their gouernour
and King for euermore.

29 The riche men of his godly giftes,
shal fede and taste also:
And in his presence worship him,
and bow their knees full lowe.

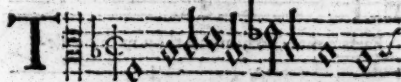
30 And all that shall go downe to duste
of life by him must taste.
My fede shall icrue and praise his Name:
while any worlde shal laste.

31 My fede shall plainly shew to them,
that shalbe borne hereafter:
His iustice and his righteousnes,
and all his workes of wonder.

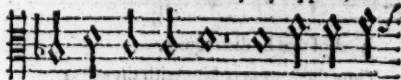
Dominus regit me.

PSALME XXIIII. Tho. Ster.

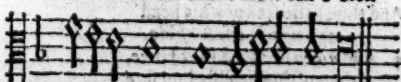
¶ David hauing tried Gods manifold mercies sheweth times, gathereth assurance that God will continue his goodnesse for euer.



He Lord is onely my support, and



he that doeth me fede: How can I then



lacke any thing, whereof I stand in neede?

2 He

- 2 He doeth me folde in cottes moste safe,
the tender grasse fast by:
And after drieth me to the streames,
quhilk ruine most pleasantly.
- 3 And when I fele my self nere losse
then doth he me home take,
Conducing me in his right paths,
euen for his owne names sake.
- 4 And though I were euen at deaths dare,
yet would I feare none ill:
For by thy rodde and shepheard's crake,
I am comforted still.
- 5 Thou haste my Table richely deckt,
in despite of my foe:
Thou haste mine head with baume refresht,
my cuppe doth ouersioe.
And finally while breth doth last,
thy grace shal me defende:
And in the house of God will I
my life for euer spende.

Domini est terra.

PSALME XXIIII. I. H.

¶ The grace of God beyng now uttered in the temple, more glorious then before in the Tabernacle, David with exclamation setteth forth the honour thereof, moving the consideration of the eternall mansions prepared in heauen, wherof this was a figure.

¶ Sing this as the 15. Psalme.

TO God the earth doeth appertaine,
with all things great and smal,
The worlde also is his demaine
with the indwellers all.

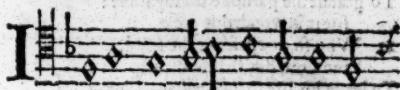
- 2 For he hathe founded it full faste,
about the salt sea strand:
And stablished it to abide and laste
and on the floods to stand.
- 3 Now who is he that shall vp go,
into Gods holy hill
And in his holy place also
who shall continue still.
- 4 The man whose hands no wrong hath wrought
whose heart is pure and neat:
Whose minde for vanitie not sought
nor sworne hathe with deceit.
- 5 He that is such the Lord will send
his blessing him vpon,
And righteousnes vnto him lende
shall God his Saluation.
- 6 This is the stocke and offerings eke,
of those quhilk search for thee:
Of them O Lord that thy face seke
who true Israelites be.
- 7 Exalt your heades ye Gates on hie,
ye dures that last for aye
Be lift: so the King of glorie,
shall through you make his way.
- 8 Who is this King so glorious:
the strong and mightie Lord,
Euen he that is victorious
in battels tride by sword.
- 9 Exalt your heades ye gates on hie,

ye dures that last for aye:
Be lift: so the King of glorie,
shall through you make his way.
10 Who is this glorious King I say?
the Lord of Hostes moste hie:
Euen he is King and shall be aye:
of euerlasting glorie.

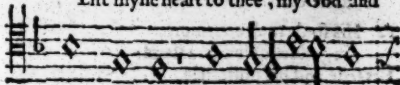
Ad te Domine.

PSALME XXV. Tho. Stern.

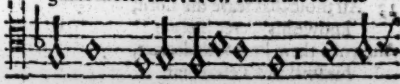
¶ David grieved at his sinnes, and malicious enemies, must firminly praie for forgiveness, especially of such sins as he committed in youth.



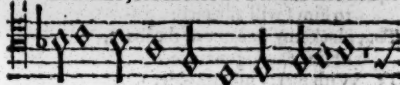
Lift myne heart to thee, my God and



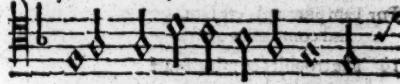
guide moste iust: Now suffer me to take



no shame, for in thee do I trust: Let not



my foes reioice, nor make a scorn of me:



And let them not be ouerthrowne, that



put their trust in thee.

- Bot shame shall them befall,
quhilk harme them wrongfully:
3 Therefore thy paths and thy right waies,
vnto me Lord descry.
- 4 Direct me in thy trueth,
and teach me I thee pray:
Thou art my God and Saviour,
on thee I waite alway.
- 5 Thy mercies manifold,
I pray thee Lord, remember,
And eke thy pitie plentiful:
for they haue bene for euer.
- 6 Remember not the faultes
and frailtie of my youth:
Remember not how ignorant
I haue bene of thy trueth.
- Nor after my desert
let me thy mercie finde:
Bot of thine owne benignitie,
Lord, haue me in thy minde.
- 7 His mercie is full sweete,
his trueth a perfect guide:

Therefore the Lord will sinners teache,
and such as go aside.

8 The humble he will teache,
his precepts for to kepe:

He will direct in all his waies
the lowly and the meke.

9 For all the waies of God
are truth and mercie both,
To them that kepe his Testament,
the witnes of his trothe.

10 Now for thine holy Name,
O Lord I thee intreat,
To graunt me pardone for my sinne:
for it is wondrous great.

11 Who so doeth feare the Lord,
the Lord doeth him direct,
To leade his life in such a way,
as he doeth best accept.

12 His soule shall euermore,
in gudnes dwell and stand:
His fede and his posteritie,
inherite shall the land.

13 All those that feare the Lord,
knowe his secret intent:
And vnto them he doeth declare,
his will and Testament.

14 Mine eyes and eke mine heart
to him I will aduance:
That plucke my fete out of the snare,
of sinne and ignorance.

15 With mercy me beholde,
to thee I make my moone:
For I am pure and desolate,
and comfortles alone.

16 The troubles of mine heart
are multiplide in dede,
Bring me out of this miserie,
necessitie and neede.

17 Beholde my powertie,
mine anguillie and my paine:
Remit my sinne and mine offense,
and make me cleane againe.

18 O Lord, beholde my foes,
how they do still increate,
Pursuing me with deadly hate,
that faine wolde liue in peace.

19 Preserve and kepe my soule,
and eke deliuer me:
And let me not be ouerthrowen,
because I trust in thee.

20 Let my simple purenes,
me from mine enemies shende:
Because I luke as one of thine,
that thou shaldest me defende.

21 Deliuer Lord thy folke,
and send them some relief:
(I meane thy chosen Israel)
from all their paine and grief.

Judicame Domine.

PSALME XXVI. I.H.

¶ David iniuriously oppressed, and helpelesse, yet assured of his integrity to Saule, callith God to defend him causeles afflicted. Then he desireth to be

in the company of the faithfull in the congregation of God, when he was banished by Saule, promising costly life, open praises, thanksgiving, & sacrifice for his deliuerance.

L

Ord be my Iudge, for lo my way, is

vpright, iust, and plaine: In God my trust hath

bene for aye, who shall me still sustaine.

2 Proue me O Lord, try thou my reines, my

heart examine eke: Sith in my sight thy grace

remaines, thy truth I see and feke.

4 I had no will to haunt or vie,
with men whose workes are vaine:
The company I did refuse,
of the deceitfull traine.

5 I muche abhorde the wicked sorte,
their dedes I did refuse:
To them wolde I not once resort,
quillik hurtfull thinges deuise.

6 My handes I wash and do procede,
in workes that are vpright:
Then to thine Altar I make spede,
to offer there in sight.

7 That I may speake and preache the praise,
that doeth belong to thee:
And so declare howe wondrous waies,
thou haste bene gud to mee.

8 O Lord, thy house I loue moste deare,
to me it doeth excell:
I haue delight and wolde be neare,
whereas thy grace doeth dwell.

9 Oh gather not my soule with them
to sinne that bend their will:
Nor yet my life amongst those men,
that thirste muche blud to spill.

10 Whose hands are heapt and stuffed full,
of fraud, deceit and guile:
And their right hand for bribes doeth pull,
and pluck with wroth and wile.

11 Bot I in righte consciences entende,
my time and daies to serue:
Haue mercie Lord and me defende,

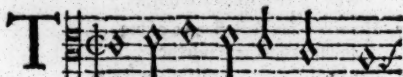
so that I do not sweene.

- 12 My fate is staied gainst all assaies,
it standeth well and right:
Therefore o God thee will I praise,
in all the peoples fight.

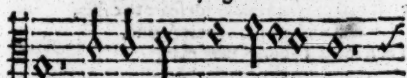
Dominus illuminatio.

PSALME XXVII. I.H.

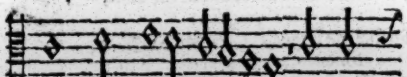
*q David deliuered from great perils giueth thanks
wherein we see his constant faith against the as-
saults of all enemies, and the end why he desireth
to liue and to be deliuered. Then he exhorteth to
faith and to attend vpon the Lord.*



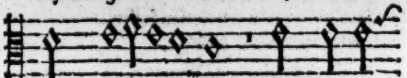
He Lord my light and health will



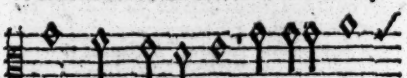
be, for what then shulde I be dismaide?



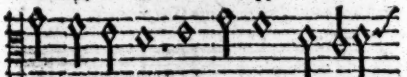
My strength and life also is he, of whom



then shulde I be affraide? When that my



foes, (men vile and vaine) approached neare



my flesh to eate: They stumbled in the selfe



same traine, quihilk they for me laide by disceate

- 3 Against me though they pitch an hoste,
mine heart from feare yet farre it is:
Though warres be raised with great boaste,
yet will I surely trust in this.

- 4 One thing I haue the Lord besoght,
that I may in his house still dwell,
To se his beautie passing thought,
his Temple eke quihilk doth excell,

- 5 For in the time of troubles great,
his Tabernacle shall me hide:
His secret tents shall be my feare,
and on a rocke I shall abide.

- 6 And now mine head lift vp will he,
about my foes quihilk worke suche fraude
With sacrifice, and offering free
within his tents I will him laude,

- 7 My voice, o Lord, let it take place:
VVith mercie heare me when I cry:
8 When thou didst say, Seke ye my face,
With full consent, Lo, heare, quod I,
9 Hide not therefore thy face me fro,
Nor in thy wrath thy seruant spill.
Thou hast me helpt: then leaue not so,
O God of health: helpe thou me still.

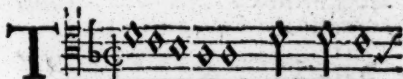
- 10 Although my parents me forsake,
The Lord yet will me raise and stay,
My foes set snares me in to take,
Bot, Lord, lead me in the right way.
Vnto mine aduerfaries lute,
Lord giue me not in any wise,
For witnes false with wordes vniuste
They seke against me to deuise.

- 11 I shulde wax faint and sore dismaide,
Bot that I did belene to se,
Gods gudnes in that land displaide,
Where as his faithfull seruants be.
Hope in the Lord, and be thou strong:
He comfort will thine heart in dede.
Trust in the Lord, and thinke not long,
For he will surely come with speede.

Ad te Domine.

PSALME XXVIII. Tho. Stern.

*q Being in feare and pensiuenes to see God dishono-
red by wicked men, he crieth for vengeance a-
gainst them, & being assured that God hath heard
him, he commendeth all the faithfull to his tra-
dition.*



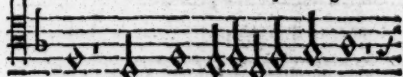
Hou art o Lord my strength and stay,



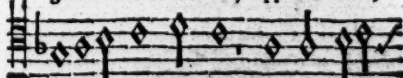
the succour quihilk I craue: Neglect me



not lest I be like, to them quihilk go to



grauē 2 The voice of thy suppliant heare,



that vnto thee doeth cry: When I lift vp



my handes vnto, thine holic Arke most hie,

- 3 Repute not me among the forte,
of wicked and peruert:
That speake right faire vnto their friends,

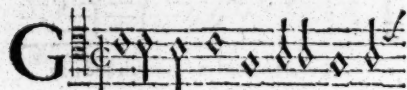
Psalme. xxix. xxx.

- and thinke fullill in heart.
 4 According to their handy worke,
 as they deserue in dede:
 And after their inuencions,
 let them receiue their mede.
 5 For they regarde nothing Gods workes,
 his Lawe, ne yet his lore:
 Therefore will he them and their fede,
 destroy for euermore.
 6 To render thanks vnto the Lord,
 how great a cause haue I:
 My voice, my praier, and my complaint,
 that hearde so willingly.
 7 He is my shield and fortitude,
 my buckler in distresse:
 Mine hope, mine helpe, mine hearts reliefe,
 my song shall him confesse.
 8 He is our strength and our defence,
 our enemies to resist:
 The health and the saluation,
 of his elect by Christ.
 9 Thy people and thine heritage,
 Lord bleesse, guide, and preserue:
 Increase them, Lord, and rale their hearts,
 that they may neuer sicerue.

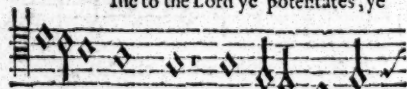
Afferte Domino.

PSALME XXIX. Tho. Ster.

¶ *Dauid exhorteth Princes (who for the moste part thinke there is no God) at the least to feare him for the thunder and tempests for feare whereof all creatures tremble. And alen it threatneth sinners yet it moueth him to praise his name.*



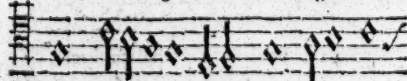
Ine to the Lord ye potentates, ye



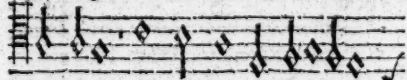
ruled of the worlde: Giue ye all praise, ho-



nour, and strength, vnto the liuing Lord.



2 Giue glorie to his holie Name, and honour



him alone: Worship him in his maiestie,



within his holie throne.

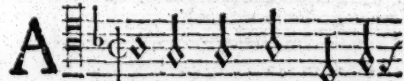
3 His voice doeth rule the waters all,

- euē as himselfe doeth please:
 He doeth prepare the thunder claps,
 and gouerneth all the seas.
 4 The voice of God is of great force,
 and wondrous excellent:
 It is moste mightie in effect,
 and muche magnificent.
 5 The voice of God doeth rent and breake,
 the Cedre trees so long:
 The Cedre trees of Libanus,
 quihilk are moste high and strong.
 6 And maketh them leape like as a Calfe,
 or els the Vnicorne:
 Not onely trees bot mountaines great,
 whereon the trees are borne.
 7 His voice deuiddeth flames of fire,
 and shaketh the wilderness:
 8 It maketh the desert quake for feare,
 that called is Cades:
 9 It maketh the Hindes for feare to calue,
 and maketh the couert plaine.
 Then in his Temple euery man,
 his glorie doeth proclaime.
 10 The Lord was set aboue the fluds,
 ruling the raging sea:
 So shall he reigne as Lord and King,
 for euer and for aye.
 11 The Lord will giue his people power,
 in vertue to increase.
 The Lord will bleffe his chosen folke,
 with euerlasting peace.

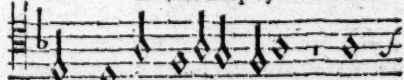
Exaltabo te Domine.

PSALME XXX. Tho. Stern.

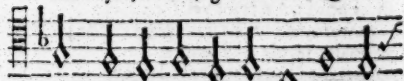
¶ *When Dauid should dedicate his house to the Lord, he fell extreme sicke, without all hope of life: and therefore after recovery, he thanked God, exhorting others to the like, and to learne by him that God is rather mercifull then seuer towards his: also that aduersitie is sudden. Then he prayeth and promisseth to praise God for euer.*



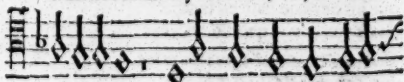
LI laude and prayse with heart



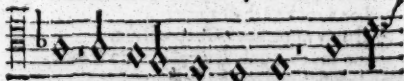
and voyce, o Lord, I giue to thee, Quihilk



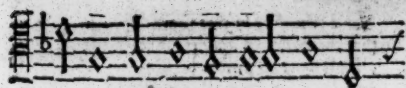
didst not make my foes reioyce, bot hast



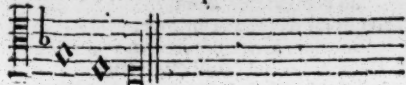
exalted me. 2 O Lord my God to thee I



cride, In all my paine and grief: Thou ganest



an eare and didst prouide to ease me



with reliefe.

- 3 Of thy gud will thou hast cald backe
my soule from hell to saue:
Thou didst reuiue, when strength did lacke
and keptst me from the graue.
- 4 Sing praise, ye Saintes, that proue and see
the gudnes of the Lord:
In memorie of his maiestie,
reioyce with one accorde.
- 5 For why? his anger bota space,
doth last, and slake againe:
Bot in his fauour and his grace,
alwayes doeth life remaine,
Though gripes of grief and panges full sore
shall lodge with me all night,
The Lord to ioy shall vs restore,
before the day be light.
- 6 When I enioyed the world at will,
thus wolde I boaste and say,
Tush, I am sure to feele none ill:
this welth shall not decay.
- 7 For thou O Lord of thy gud grace
hadst sent me strength and aide:
Bot when thou turnedst away thy face,
my mynde was sore dismaide.
- 8 Wherefore againe yet did I crye
to thee O Lord of might:
My God with plaintes I did applye,
and prayde both day and night.
- 9 What gaine is in my blud, said I,
if death destroy my daies:
Doeth dust declare thy maiestie,
or yet thy truth doeth praise?
- 10 Wherefore, my God, some pitie take,
O Lord, I thee desire:
Do not this simple soule forsake,
of helpe I thee require.
- 11 Then didst thou turne my grief and wo
vnto a chearefull voice:
The murning weed thou tokest me fro,
and inadelt me to reioyce.
- 12 Wherefore my soule vncessantly
shall sing vnto thee praise:
My Lord, my God, to thee will I
giue laude and thanks alwayes.

In te Domine.

PSALME XXXI. I. H.

¶ David deliuered from great danger sheweth first
what meditations he had by the power of faith
when death was before his eyes, and how the fa-
uour of God alwayes is ready to those that feare
him: he exhorteth the faithfull to trust in God, be-
cause he preserueth them.

Sing this as the 18. Psalme.

- O Lord I put my trust in thee,
let nothing worke me shame,
As thou art iuste deliuer me
and set me quite from blame.
- 2 Heare me (O Lord) and that anone:
to helpe me make gud speede.
Be thou my rocke and house of stone,
my fence in time of neede.
- 3 For why as stones thy strength is tride,
thou art my fort and tower:
For thy names sake be thou my guide,
and leade me in thy power.
- 4 Pluck furth my feete, and breake the snare,
quihilk they for me haue laide:
Thou art my strength, and all my care,
is in thy might and aide.
- 5 Into thy handes Lord I commit,
my spirit quihilk is thy dewe:
For why, thou hast redeemed it,
O Lord thou God moste trewe.
- 6 I hate such folke as will not part,
from thinges to be abhorde:
When they on trifles set their heart,
my trust is in the Lorde.
- 7 For I will in thy mercie ioy,
I see it doeth excell:
Thou seest when ought wolde me annoye,
and knowest my soule full well.
- 8 Thou hast not left me in their hand,
that wolde me ouercharge:
Bot thou hast set me out of bande,
to walke abrode at large.
- 9 Great grief (O Lord) doeth me affaile,
some pitie on me take:
Mine eies waxe dimme, my might doeth faile,
my wombe for woe doeth ake.
- 10 My life is worne with grieue and paine,
my yeares are gone and paste:
My strength is gone and through disdaine,
my bones corrupt and waste.
- 11 Among my foes I am a scorne,
my friends are all dismaide:
My neighbours and my kinsmen borne
to see me are affraide.
- 12 As men once dead are out of minde,
so am I now forgot:
As small effect in me they finde,
as in a broken pot.
- 13 I heard the bragges of all the route,
their threates my minde did fray:
How they conspird and went about,
to take my life away.
- 14 Bot (Lord) I trust in thee for ayde,
not to be ouertrod:
For I confesse and still haue saide,
thou art my Lord and God.
- 15 The length of all my life and age,
O Lord, is in thy hand:
Defend me from the wrathfull rage,
of them that me withstand.
- 16 To me thy seruant (Lord) expresse,
and shew thy ioyfull face:
And saue me Lord for thy gudnes.

thy mercie and thy grace,

- 17 Lord let me not be put to blame,
for that on thee I call:
Bot let the wicked beare their shame,
and in the graue to fall.
- 18 O Lord make dume their lips out right,
quihlk are addit to lies:
And cruelly with pride and spite,
against the iust deuise.
- 19 Oh, how great gud hast thou in store
laide vp, and done for them:
That feare and trust in thee, before
the Sonnes of mortall men.
- 20 Thy prefence doth them fence and guide,
from all proud bragges and wrongs,
Within thy place thou dost them hide
from all the strife of tongues.
- 21 Thankes to the Lord that hath declared
on me his grace so farre:
Me to defend with watche and warde,
as in a towne of warre.
- 22 Though in mine haste and grief said I,
lose, I am reiect:
Yet Lord on thee when I did cry,
my plaint thou didst accept.
- 23 Saintes, loue ye the Lord, I say,
the faithfull he doeth guide:
And to the proud he will repay,
according to their pride.
- 24 Be strong and God shall stay your heart,
be bolde and haue a lust:
For sure the Lord will take your part,
sith ye on him do trust.

Beati quorum,

PSALME XXXII. Tho.Ster.

¶ *Dauid punished with grievous sicknesse for his finnes, counteth them happy to whome God doeth not impute their transgressions. And after that he had confessed his sins, and obtained pardon, he exhorteth the wicked men to liue godly, and the gud to reioyce.*

¶ Sing this as the 29. Psalme.

THe man is blest, whose wickednes,
the Lord hath cleane remitted:
And he whose sinne and wretchednes
is hide and also couered.

- 2 And blest is he to whome the Lord,
imputeth not his sinne:
Quihlk in his heart hath hide no guile,
nor fraud is found therein.
- 3 For whiles that I kept close my sinne,
my silence and constraint,
My bones did weare and waste away,
with daylie mone and plaint.
- 4 For night and day thyne hand on me,
so grievous was and sinert,
That all my blud and humors moist:
to drynes did conuert.
- 5 I did therefore confesse my faute,
and all my finnes discover:
Then thou, O Lord, didst me forgene,
and all my finnes passe ouer.
- 6 The humble man shall pray therefore,

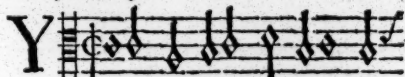
and seke thee in due time:
So that the fludes of waters great,
shall haue no power on him.

- 7 When trouble and aduersitie,
do compasse me about,
Thou art my refuge and my ioye,
and thou doest ridde me out.
- 8 Come hither, and I shall thee teach,
how thou shalt walke aright:
And will thee guide as I my selfe,
haue leard by prufe and sight.
- 9 Be not so rude and ignorant,
as is the horse and mule:
Whose mouth without a raine or bit,
from harme thou canst not rule.
- 10 The wicked man shall manifolde
sorowes and grief sustaine:
Bot vnto him that trusteth in God,
his gudnes shall remaine,
- 11 Be merie therefore in the Lord,
ye iust, lift vp your voice:
And ye of pure and perfect heart,
be glad and che reioice.

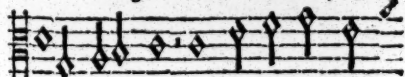
Exultate iusti.

PSALME XXXII. I.H.

¶ *He exhorteth gud men to praise God for creating and governing all things, for his faithfull promise, for scattering the counsell of the wicked, teaching that no creature preserueth any man, but onely his mercy.*



Righteous in the Lord reioyce, It



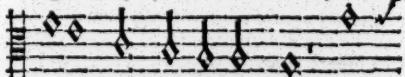
is a femely sight: That vprihtmen with



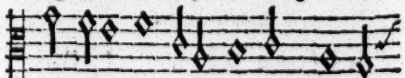
thankfull voyce, ihulde prayse the God of



might. 2 Prayse ye the Lord with Harpe and



song, in Psalmes and pleasant things: With



lute and instrument among, that soundeth



with ten strings.

3 Sing

- 3 Sing to the Lord a song moste new,
with courage giue him praise.
- 4 For why? his worde is euer true,
his workes and all his wayes.
- 5 To iudgement, equitie and right,
he hath a great gud will:
And with his giftes he doth delight,
the earth throughout to fill.
- 6 For by the worde of God alone,
the heauens all were wrought.
Their hostes and powers euerichone
his breath to passe hath brought:
- 7 The waters great gathered hath he,
on heapes within the shore,
And hide them in the depth, to be
as in a house of store.
- 8 All men on earth both least and moste,
feare God and keepe his lawe.
Ye that inhabite in eche coast,
dread him and stand in awe.
- 9 What he commanded, wrought it was,
at once with present spee: :
What he doth will, is brought to passe,
with full effect in dede.
- 10 The counsels of the nations rude,
the Lord doth driue to nought:
He doth defeat the multitude
of their deuise and thoght.
- 11 Bot his decrees continue still,
they neuer slake nor swage: :
The motions of his mind and will,
take place in euerie age.
- 12 And blest are they to whome the Lord,
as God and guide, is knownen:
Whome he doeth chofe of meere accord,
to take them as his owen.
- 13 The Lord from heauen casteth his sight,
on men mortall by birth: :
14 Considering from his feat of might,
the dwellers on the earth.
- 15 The Lord Ifay, whose hand hath wrought,
mans heart, and doeth it frame: :
For he alone doeth know the thought,
and working of the fame.
- 16 A king that trusteth in his hoste,
shall nought preuaile at length:
The man that of his might doeth boaste,
shall fall for all his strength.
- 17 The troupes of horsemen eke shall faile,
their sturdie steeedes shall sterue: :
The strength of horse shall not preuaile,
the rider to preserue.
- 18 Bot lo, the eies of God intend,
and watch to aide the iust:
With suche as feare him to offend,
and on his gudnes trust.
- 19 That he of death and all distresse,
may set their soules from drede: :
And if that derth the land oppresse,
in hunger them to fede.
- 20 Wherefore our soule doeth still depend
on God our strength and stay: :
He is the shield vs to defend,
and driue all dartes away.

- 21 Our soule in God hath ioye and game,
reioicing in his might: :
For why? in his moste holy Name,
we hope and mnche delight.
- 22 Therefore let thy gudnes, O Lord,
still present with vs be: :
As we alwaies with one accord,
do onely trust in thee.

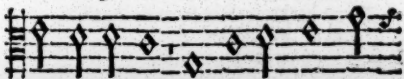
Benedicam Domino.

PSALME XXXIII. Tho. Stern.

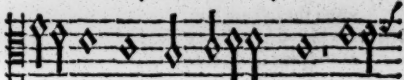
*David hauing escaped Achis (1. Sam. 22.) pray-
seth God for his deliuerance, giuing others example
to trust in God, to feare and serue him, who de-
fendeth the godly with his angels, and utterly
destroioeth the wicked in their finnes.*



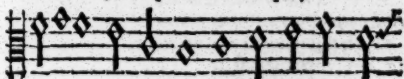
Will giue laud and honour both, vnto



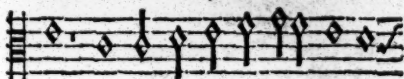
the Lord alwayes: And eke my mouth for



euermore, shall speake vnto his prayse. 2 I do



delite to laud the Lord, in soule and eke in



voyce, That humble men and mortified, may



heare and so reioice.

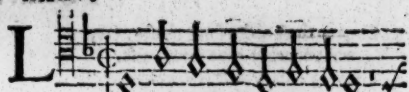
- 3 Therefore se that ye magnifie,
with me the liuing Lord: :
And let vs now exalt his Name,
together with one accord.
- 4 For I my selfe besoght the Lord,
he answered me againe: :
And me deliuered incontinent,
from all my feare and paine.
- 5 Who so they be that him beholde,
shall se his light moste cleare: :
Their countenance shall not be dast, :
they nede it not to feare.
- 6 This sely wretch for some relief,
vnto the Lord did call: :
Who did him heare without delay,
and ridde him out of thrall.
- 7 The Angell of the Lord doeth pitch,
his tents in euery place: :
To saue all suche as feare the Lord,

that nothing them deface,
 8 Taste and consider well therefore,
 that God is god and iust:
 O happy man that maketh him,
 his onely stay and trust.
 9 Feare ye the Lord, his holy ones,
 about all earthly thing:
 For they that feare the liuing Lord,
 are sure to lacke nothing.
 10 The Lyons shall be hongerbit,
 and pinde with famine muche:
 Bot as for them that feare the Lord,
 no lacke shall be to suche.
 11 Come neare therefore my children deare,
 and to my worde giue eare:
 I shall you teache the perfect way,
 how you the Lord shulde feare.
 12 Who is that man that wolde liue long,
 and leade a blessed life?
 13 Se thou refraine thy tongue and lippes,
 from all deceit and strife.
 14 Turne backe thy face from doing ill,
 and do the godlie dede:
 Inquire for peace and quietnes,
 and follow it with spede.
 15 For why? the eies of God aboute,
 vpon the iust are bent:
 His eares likewise do heare the plaint,
 of the pure innocent.
 16 Bot he doeth frowne and bend his browes,
 vpon the wicked traine:
 And cutteth away the memorie,
 that shulde of them remaine.
 17 Bot when the iust do call and cry,
 the Lord doeth heare them to:
 That out of paine and miserie,
 furthwith he letth them go.
 18 The Lorde is kinde and streight at hand,
 to suche as be contrite:
 He saueth also the sorrowfull,
 the meke and pure in spirite.
 19 Full many be the miseries,
 that righteous men do suffer:
 Bot out of all aduersities,
 the Lord doeth them deliuer.
 20 The Lord doeth so preferue and kepe,
 his very bones alway:
 That not so muche as one of them,
 doeth perish or decay.
 21 The sinne shall slay the wicked man,
 quihilk he himselfe hath wrought:
 And suche as hate the righteous man,
 shall sone be brought to nought.
 22 Bot they that serue the liuing Lord,
 the Lord doeth saue them sound:
 And who that put their trust in him,
 nothing shall them confound.

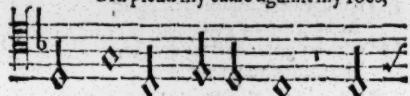
Iudica Domine.

PSALME XXXV. I.H.

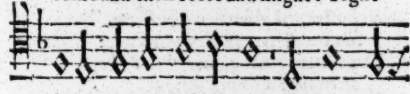
¶ *Sauls flatterers persecuted David, who praieth
 for reuenge, that his innocencie may be declared,
 and that such as take his part may resort, for
 quihilk he promiseth to magnifie Gods name all
 the daies of his life.*



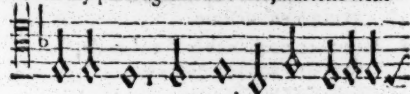
Ord plead my cause against my foes,



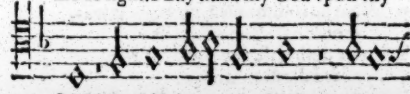
confound their force and might: Fight



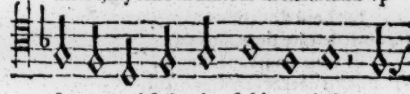
on my parte against all those, that seke with



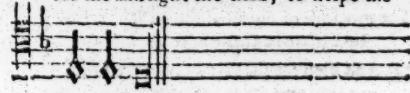
me to fight. 2 Lay hand my God vpon thy



shield, thy selfe in armour dresse: Stand vp



for me and fight the field, to helpe me



from distresse.

3 Bring furthe the speare and stoppe the way,
 mine enemies to withstand:

Then Lord vnto my soule thus say,
 I am thy helpe at hand.

4 Confound them with rebuke and blame,
 that seke my soule to spill:

Let them turne backe and flee with shame,
 that thinke to worke me ill.

5 Let them be scattered all abroad,
 as chaffe let them be toste:

And by the Angell of our God,
 disperst, destroyed, and losse.

6 Let all their waies be voide of light,
 and slippery like to fall:

And send thine Angell with thy might,
 to persecute them all.

7 For why without my faulte they haue,
 in secrete set their grinne:

And for no cause haue digd a caue,
 to take my soule therein.

8 When they thinke least and haue no care,
 O Lord destroye them all:

Let them be trapt in their owne snare,
 and in their mischief fall.

9 Then shall my soule my heart and voice,
 in God haue ioye and wealth:

That in the Lord I may reioyce,
 and in his sauing health.

10 And then my bones shall speake and say,
 my partes shall all agree:

O Lord though they do seme full gaye,
what man is like to thee.

That doest defend the weake from them,
that are both stout and strong :

And ridde the pure from wicked men,
that spoile and do them wrong.

11 Against me cruell men did rise,
to witnes things vnttrue :

And to accuse me did deuise,
of that I neuer knew.

12 And where to them I beare gud will,
they quite me with disdaine :

For their intent was how to spill,
and bring my soule in paine.

13 Yet I, when they were sicke, take thought,
and clad my selfe in sacke :

With fasting I my selfe lowe brought,
to pray I was not slacke.

14 As to my friend or brother deare,
I did my selfe behaue :

And as one making wofull cheare,
about his mothers graue.

15 Bot in my troubles they did ioye,
and gather on a route :

Yea abiect slaues at me did toye,
with mockes and checks full stoute.

16 The belly gods and flattering traine,
at feastes did me deride :

They gnash't their teeth with great disdaine,
and wride their mouth aside.

17 Lord when wilt thou amend this geare?
why doest thou stay and pause?

Oh ridde my soule, repleat with feare,
out of these Lyons clauies.

18 So then will I geue thanks to thee,
before thy Kirk alwaies :

And where in prease the people be,
there will I shew thy praise.

19 Let not my foes preuaile on me,
quhilk hate me for no fault :

Nor yet to winke or turne their eye,
that causeles me assault.

20 Of peace no worde they thinke or say,
their talke is all vnttrue :

They still consult and wolde betray,
all those that peace ensue.

21 With open mouth they runne at me,
they gape, they laugh, they fleere :

Well well, say they, our eie doeth see,
the thing that we desire.

22 Bot Lord thou seest what waies they take,
cease not this geare to mend:

23 Be not farre of, nor me forsake,
as men that faile their friend.

24 Awake, arise, and stirre abroad,
defend me in my right:

Reuenge my cause my Lord my God,
and aide me with thy might.

25 According to thy righteousnes,
my Lord God set me free:

And let not them their pride expresse,
nor triumph ouer mee.

26 Let not their hearts reioyce and cry,
there, there, this geare goeth trimme:

Nor giue them cause to say on hie,
we haue our will on him.

27 Confound them with rebuke and shame,
that ioy when I do mourne :

And pay them home with spite and blame,
that brag at me with scorne.

28 Let them be glad and eke reioyce,
quhilk loue mine vpright way :

And they all times with heart and voice,
shall praise the Lord and say.

29 Great is the Lord and doeth excell,
for why? he doeth delight :

To see his seruants prosper well,
that is his pleasant sight.

30 Wherefore my tongue I will apply,
thy righteousnes to praise :

Vnto the Lord my God will I,
sing laudes and thanks alwaies.

Dixit iniustus.

PSALME XXXVI. W. Ke.

¶ *David vexed by the wicked, complaineth of their malice, bot considering Gods great mercy to all creatures, specially toward his children, by faith therof he is comforted & assured of his deliuerance*

The wicked dedes of the ill man,

vnto mine heart do witnes plaine, that feare

of God in him is none. 2 Thogh he him selfe

wolde flatter saine, his wickednes is

iudgd and knowen.

3 His mouth is bent to vile deceate,
with ignorance he is repleate,
and to do gud he hath no will.

4 In bed he doeth for mischief waite,
full bent to seke the way moste ill.

5 Thy mercies Lord to heauen reache,
thy faithfulness the cloudes do preache.

6 Thy righteousnes, as mountaines huge,
thy iudgements deepe no tongue can teache,
to man and beast thou art refuge.

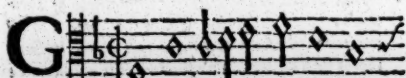
7 O God, how great thy mercies be,
the sonnes of men do trust in thee,
with thee they shall be fully fed:

- And thou wilt giue them drinke full fire,
 8 Of pleasant riuers largely spred.
 9 The well of life is thine by right,
 Thy brightnes doeth giue vs our light:
 Thy fauour, Lord, to such extend,
 As knowledge thee with heart vp right.
 10 Thy righteousnes to such men send,
 11 Let not the proude, O Lord, preuaile,
 Nor vaine mens power make me to quaille:
 Bot lo, they faile in their deuise:
 Their mischief worke with tuth and naile,
 And fall, bot can by no meanes rise.

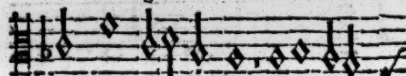
Noli æmulari.

PSALME XXXVII. W. Whit.

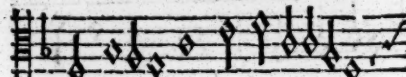
¶ Because the godly should not be daunted to see wicked men prosper, David sheweth that all things shall be granted euen with hearts desire, to them that loue and feare God: bot the wicked, alben they flourish for a time, shall at length perish.



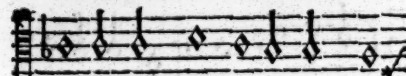
Rudge not to see the wicked men,



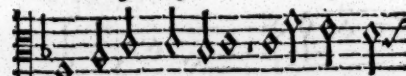
in wealth to flourish still: Nor yet enuie



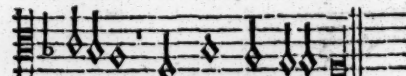
suche as to ill, haue bent and set their will.



2 For as greene graspe and flourishing herbes



are cut and wither away: So shall their great



prosperitie, sune passe, fade, and decay.

- 3 Trust thou therefore in God alone,
 to do well giue thy minde:
 So shalt thou haue the land as thine,
 and there sure fude shalt finde.
 4 In God set all thine hearts desire,
 and luke what thou woldest haue,
 Or els canst wishe in all the worlde,
 thou nedeest it not to craue.
 5 Cast both thy selfe and thine affaires
 on God, with perfect trust:
 And thou shalt see with patience,
 th'effect both sure and iust.
 6 Thy perfect life and godly name,

- he will cleare as the light:
 So that the sunne euen at nune daies,
 shall not shine halfe so bright.
 7 Be still therefore and stedfastly,
 on God see thou waite then:
 Not shrinking for the prosperous state,
 of lewde and wicked men.
 8 Shake of despite, enuy, and hate:
 at least in any wise:
 Their wicked steps auoide and flee,
 and follow not their guise.
 9 For euery wicked man will God,
 destroy both more and lesse:
 Bot suche as trust in him, are sure,
 the land for to possesse.
 10 Watche bot a while, and thou shalt see,
 no more the wicked traine:
 No, not so muche as house or place,
 where once he did remaine.
 11 Bot mercifull and humble men,
 enioy shall sea and land:
 In rest and peace they shall reioyce,
 for noight shall them withstand.
 12 The lewde men and malicious,
 against the iust conspire:
 They gnash their teeth at him as men,
 quihlk do his bane desire.
 13 Bot while that lewde men thus do thinke,
 the Lord laugheth them to scorne:
 For why? he seeth their terme approche,
 when they shall sigh and morne.
 14 The wicked haue their sword out drowen,
 their bowe eke haue they bent:
 To ouerthrowe and kill the pure,
 as they the right way went.
 15 Bot the same sword shall perce their heartes,
 quihlk was to kill the iust:
 Likewise the bowe shall breake to shiners,
 wherein they put their trust.
 16 Doubtes the iust mans pure estate,
 is better a great deale more:
 Then all these lewde and worldly mens
 riche pompe and heaped store.
 17 For be their power neuer so strong,
 God will it ouerthrowe:
 Where contrary he doeth preferue,
 the humble men and lowe.
 18 He seeth by his great providence,
 the gad mens trade and way:
 And will giue them inheritance,
 quihlk neuer shall decay.
 19 They shall not be discouraged,
 when some are hard bested:
 When other shall be hungerbit,
 they shall be clad and fed.
 20 For whosoever wicked is,
 and enemy to the Lord:
 Shall quaille, yea melt, euen as lambes greys,
 or smoke that flieth abrod.
 21 Beholde the wicked borroweth muche,
 and neuer paieeth againe:
 Whereas the iust by liberall giftes,
 maketh many glad and faine.
 22 For they whome God doeth blesse, shall haue
 the

the land for heritage:
 And they, whose he doeth curse, likewise,
 shall perishe in his rage.

23 The Lord the iust mans waies doeth guide,
 and giueth him gud successe,
 To euery thing he taketh in hand,
 he sendeth gud addresse.

24 Though that he fall, yet is he sure,
 not vtterly to quaille:
 Because the Lord stretcheth out his hand,
 at nede, and doeth not faile?

25 (I haue bene yong and now am olde,
 yet did I neuer see,
 The iust man left, or els his seede,
 to begge for miserie)

26 Bot giueth alwaies moste liberally,
 and lendeth whereas is nede:
 His children and posteritie,
 receiue of God their mede.

27 Flee vice therefore and wickednes,
 and vertue do embrace:
 So God shall graunt thee long to haue,
 in earth a dwelling place.

28 For God so loueth equitie,
 and sheweth to his such grace:
 That he preferueth them alway,
 bot stroyth the wicked race.

29 Whereas the gud and godly men,
 inherite shall the land:
 Hauing as Lords all things therein.
 in their owne power and hand.

30 The iust mans mouth doeth euer speake,
 of matters wise and hie:
 His tongue doeth talke to edifie,
 with truth and equitie.

31 For in his heart the lawe of God,
 his Lord doeth still abide:
 So that where euer he goeth or walketh,
 his fute can neuer slide.

32 The wicked like a rauening wolfe,
 the iust man doeth beset:
 By all meanes seeking him to kill,
 if he fall in his net.

33 Though he shulde fall into his hands,
 yet God wolde succour send:
 Though men against him sentence giue,
 God wolde him yet defend.

34 Waite thou on God and kepe his waye,
 he shall preserue thee then:
 The earth to rule, and thou shalt see,
 destroyde these wicked men.

35 The wicked haue I seene moste stronge,
 and placed in high degree:
 Flourishing in all wealth and store,
 as doeth the lawrell tree.

36 Bot suddenly he passed away,
 and so, he was quite gone:
 Then I him sought, bot coulede scarce finde,
 the place where dwelt suche one.

37 Marke and beholde the perfect man,
 how God doeth him increase:
 For the iust man shall haue at length,
 great ioye with rest and peace.

38 As for transgressours, wo to them,

destroyde they shall all be:
 God will cut of their budding race,
 and riche posteritie.

39 Bot the saluation of the iust,
 doeth come from God aboue:
 Who in their trouble sendeth them aide,
 of his mere grace and loue.

40 God doth them helpe, saue, and deliuer,
 from lewde men and vniust:
 And still will saue them whiles that they,
 in him do put their trust.

Domine ne in furore.

PSALME XXXVIII. I.H.

¶ *David sicke of some grievous disease, acknowledgeth himselfe to be chastised of the Lord for his finnes: and therefore praiseth God to turne away his wrath, bot in the ende with firme confidence and commending his cause to God, hopeth for speedie helpe at his hand.*

¶ Sing this as the 6. Psalme.

P Ut me not to rebuke, o Lord,
 when kindled is thine ire:
 Nor in thy furie me correct,
 o Lord, I thee desire.

2 For lo, on me pure wretch haue light,
 thine arrowes sharpe and keene:
 And on my backe thine heauy hand,
 to lye may well be seene.

3 Sith thou art angrie Lord, therefore,
 no health my flesh is in:
 Nor in my bones rest lesse or more,
 by reason of my sinne.

4 For lo, my wicked doings, Lord,
 about my head are gone:
 A greater lode then I can beare,
 they lye me sore vpon.

5 My wounds so stinke and festered are,
 as lothesome is to see:
 Quibllk all through mine owen fulfithnes,
 betideth vnto mee.

6 I am bound downe and crokt full sore,
 through this my great distres:
 That I passe ouer all the day,
 with plaints and heauiues.

7 For why? with raging heat throughout,
 my loines are whole repleat:
 And in my flesh no part at all,
 is founde or yet compleat.

8 So weake and feeble am I brought,
 and broken eke so fore:
 That euen for very grief of heart,
 I am compelled to rore.

9 My whole request, my sighes also,
 are open in thy sight:

10 My heart doeth pant, my strength hath faild,
 mine eies haue losse their sight.

11 My louers and my wonted friends,
 flee this my plague and grief:
 My kinsfolke, they aluse do stand,
 and shewe me no relief.

12 They that did seke my life, laid snares,
 and they that sought the way,
 To do me hurt, spake lies, and thought

on treason all the day.
 13 Bot as a deafe man I became,
 that could not heare at all :
 And as one dumme that openeth not,
 his mouth to speake withall.
 14 Euen as the man both deafe and dumme,
 that answereth not againe :
 When he reprocured is, such like,
 am I become certaine.
 15 For why ? O Lord, on thee with hope,
 I waite and do attend :
 Thou wilt me heare, my Lord, my God,
 and succour to me send.
 16 Heare me in time (said I) least that,
 my foes shulde me despise :
 Reioysing when they see me slippe,
 who then against me rise.
 17 For lo, I am already broght,
 to halte moste shamefully :
 And euer present me before,
 is my great miserie.
 18 For while that I my wickednes,
 in humble wise confesse :
 And while I for my sinnefull dedes,
 my sorowe do expresse.
 19 My foes do still remaine aline,
 and mightie are also :
 And they that hate me wrongfully,
 in number hugely grow.
 20 They are mine aduersaries eke,
 who gud for ill repay :
 Because I follow with mine heart,
 and ensue gudnes aye.
 21 Forsake me not therefore O Lord,
 be not farre of away :
 With speede make haste vnto my helpe,
 O God my health and stay.

Dixi custodiam.

PSALME XXXIX. I.H.

¶ David hauing determined silence, yet brast forth into words that he would not, through his bitter grief. For he maketh certayne requests quihilk test of mans infirmities, yet mixed with many prayers, and all to shewe a minde wonderfully troubled, that it may appeare how he did strue mightily against death and desperation.

¶ Sing this as the 29. Psalme.

I Said I will luke to my waies,
 for feare I shulde go wrong :
 I will take heede all times, that I,
 offend not with my tongue.
 3 As with a bit I will kepe fast,
 my mouth with force and might :
 Not once to whispe all the while,
 the wicked are in sight.
 3 I helde my tongue and spake no word,
 bot kept me close and still :
 Yea from gud talke I did refraine,
 bot sore against my will.
 My heart waxt hote within my brest,
 with musing thought and dour :
 Quihilk did encrease, and stire the fire,

at last these wordes brast out.

4 Lord number out my life and daies,
 quihilk yet I haue not past :
 So that I may be certified,
 how long my life shall last.
 5 Lord, thou hast pointed out my life,
 in length much like a spanne :
 Mine age is nothing vnto thee,
 so vaine is euery man.
 6 Man walketh like a shade, and doeth,
 in vaine him selfe anoye :
 In getting gods, and can not tell,
 who shall the same enioye .
 7 Now Lord sith things this wise do frame,
 what helpe do I desire ?
 Of trueth my hope doeth hange on thee,
 I nothing els require.
 8 From all the sinnes that I haue done,
 Lord quite me out of hand :
 And make me not a scorne to fules,
 that nothing vnderstand.
 9 I shulde haue bene as dumme, and to
 complaine, my lippes not moue :
 Because I knewe it was thy worke,
 my pacience for to prone.
 10 Lord take from me thy scourge and plague,
 I can them not withstand :
 For I consume and pine for feare,
 of thy moste heavy hand.
 11 When thou for sinne doest man rebuke,
 he waxeth wo and wanne :
 As doeth a cloth that mothes haue fret,
 so vaine a thing is man.
 12 Lord heare my sute and giue gud heede,
 regarde my teares that fall :
 I sojourne like a stranger here,
 as did my fathers all.
 13 Oh spare a litle geue me space,
 my strength for to restore :
 Before I go away from hence,
 and shall be seene no more.

Expectans expectaui.

PSALME XL. I.H.

¶ David deliuered from great daunger, doeth magnifie God therefore, and commendeth his providence towards all mankind. Then he promisseth to giue himselfe wholly to Gods seruice, and declarcth howe God is truly worshipped. Afterward he giueth thanks, and hauing complained of his enemies, calleth for aide and succour.

¶ Sing this as the 35. Psalme.

I Waited long and fought the Lord,
 and patiently did beare :
 At length to me he did accorde,
 my voice and cry to heare.
 3 He pluckt me from the lake so deepe,
 out of the mire and clay :
 And on a rocke he set my feete,
 and he did guide my way.
 3 To me he taught a Psalme of praise,
 quihilk I must shew abroad :
 And sing new songs of thanks alwaies,
 vnto the Lord our God.

4 When all the folke these things shall see,
as people muche afraide:
Then they vnto the Lord will flee,
and trust vpon his aide.

O blest is he whose hope and heart,
doeth in the Lord remaine:
That with the proude doeth take no parte,
nor suche as lye and faine.

5 For Lord my God thy wonderous dedes,
in greatnes farre do passe:
Thy fauour towards vs exceeds,
all things that euer was.

6 When I entend and do deuise,
thy workes abroad to shoue:
To suche a reconing they do rise,
thereof none end I knowe.
Brunt offerings thou didst not desire,
(mine cares well vnderstand)
Nor sacrifice for sinne with fire,
thou didst at all demand.

7 Bot then said I, beholde and luke,
I come, O Lord, to thee:
For in the volume of thy buke,
thus is it writ of mee.

8 That Lō God, with my whole minde,
thy will to do, like well:
For in my heart thy law I finde,
fast placed there to dwell.

9 Thy iustice and thy righteousnes,
in great resorts I tell:
Beholde, my tongue no time doeth cease,
O Lord thou knowest full well.

10 I haue not hid within my brest,
thy gudnes as by stealth:
Bot I declare and haue exprest,
thy truth and sauing health.

I kept not close thy louing minde,
that no man shulde it knowe:
The trust that in thy truth I finde,
to all the Kirk I howe.

11 Thy tender mercy Lord fro me,
withdrowe thou not away:
Bot let thy loue and veritie,
preserue me still for aye.

12 For I with mischiefs many one,
am sore beset about:
My sinnes suche holde hanc tane me on,
I can not once luke out.

Yea, they in number farre exceede,
the heares vpon mine head:
So that mine heart doeth faint for dreed,
that I almoste am dead.

13 With speede send helpe and set me free,
O Lord I thee require:
Make haste with aide to succour me,
O Lord at my desire.

14 Let them swete nye rebuke and shame,
that seeke my soule to spill:
Drive backe my foes and them defame,
that wishe and wolde me ill.

15 For their ill feates do them destroy,
that wolde deface my name:
Quhilk at me thus do raile and cry,
se on him, sic for shame.

16 Let them in thee hane ioye and wealth,
that seeke to thee alwaies:
That suche as loue thy sauing health,
may say, to God be praise.

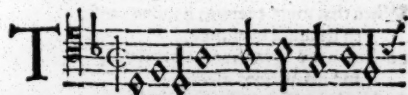
17 Bot as for me I am bot pure,
opprest and brought full lowe:
Yet thou O Lord wilt me restore,
to health full well I knowe.

18 For why thou art my hope and trust,
my refuge helpe and staye,
Wherefore my God as thou art iust,
with me no time delaye.

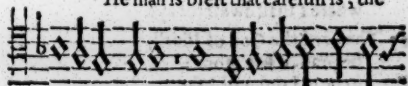
Beatus qui intelligit.

PSALME XLII. Tho. Ster.

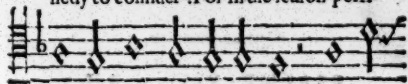
¶ David grievously afflicted, blesteth them that pite
his case, complaneth of faithlesse friends such as
Iudas. Iob. 13. Then he giueth thanks for Gods
mercy in chastising him gently, not suffering his
enemies to triumph.



He man is blest that carefull is, the



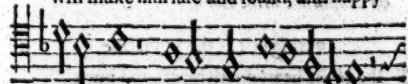
nedy to consider: For in the season peril-



lous, the Lord will him deliuer. 2 The Lord



will make him safe and sound, and happy



in the land: And he will not deliuer him,



into his enemies hand.

3 And in his bed when he lieth sicke,
the Lord will him restore:
And thou, O Lord, wilt turne to health,
his sicknes and his fore.

4 Then in my sicknes thus say I,
hane mercie, Lord, on mee:
And heale my soule quhilk is full wo,
that I offended thee.

5 Mine enemies wisht me ill in heart,
and thus of me did say:
When shall he die, that all his name,
may vanish quite away?

6 And when they come to visite me,
they aske if I do well:
Bot in their hearts mischief they hatch,

and to their mates it tell.

- 7 They bite their lippes, and whisper so,
as though they wolde me charme:
And cast their fetches how to trappe,
me with some mortall harme.
- 8 Some gricuous sinne hath brought him to,
this sicknes, say they plaine:
He is so lowe, that without doubt,
rise can he not againe.
- 9 The man also that I did trust,
with me did vse deceite:
Who at my table ate my bread,
the same for me laide waite.
- 10 Haue mercie, Lord, on me therefore,
and let me be preserude:
That I may rendre vnto them,
the things they haue deserude.
- 11 By this I knowe assuredly,
to be beloued of thee:
When that mine enemies haue no cause,
to triumph ouer mee.
- 12 Bot in my right thou hast me kept,
and maintained alwaye:
And in thy preface place assignde,
where I shall dwell for aye.
- 13 The Lord, the God of Israell,
be praised euermore:
Euen so be it, Lord, will I say,
euen so be it therefore.

Quemadmodum,

PSALME XLII. I.H.

David is grieved that through persecutors, he could not be present in the congregation, protesting his presence in heart, albeit in body separate. At last he sheweth that notwithstanding these sorowes and thoughts, yet he continually putteth his confidence in the Lord.

¶ Sing this as the 33. Psalme.

- L**ike as the heart doeth breath and bray,
the wel springs to obtaine:
So doeth my soule desire alway,
with thee, Lord, to remaine.
- 2 My soule doeth thirst and wolde drawe neare,
the liuing God of might:
Oh when shall I come and appeare,
in presence of his sight.
- 3 The teares all times are my repast,
quihilk from mine eyes do slide:
When wicked men cry out so fast,
where now is God thy guide?
- 4 Alas, what grief is it to thinke,
what freedome once I had?
Therefore my soule, as at pits brinke,
is moste heauy and sad.
- When I did marche in gud array,
fournished with my traine:
Vnto the Temple was our way,
with songs and hearts moste faine.
- 5 My soule, why art thou sad alwaies,
and freest thou in my brest?
Trust still in God for him to praise,

I holde it euer best.

- By him I haue succour at nede,
against all paine and grief:
He is my God quihilk with all speede,
with haste to send reliefe.
- 6 And this my soule within me, Lord,
doeth faint to thinke vpon,
The land of Iorden, and recorde
the litle hill Hermon.
- 7 One grief another in doeth call,
as cloudes burst out their voice:
The floods of euils that do fall,
runne ouer me with noise.
- 8 Yet I by day felt his gudnes,
and helpe at all affaires:
Likewise by night I did not cease,
the liuing God to praise.
- 9 I am persuaded thus to say,
to him with pure pretense:
O Lord thou art my guide and stay,
my rocke, and my defense.
- Why do I then in penfuenes,
hanging the head, thus walke?
While that mine enemies me oppresse,
and vex me with their talke.
- 10 For why? they perce mine inward parts,
with pangues to be abhorde:
When they cry out with stubburne hearts,
where is thy God, the Lord?
- 11 So sone why doest thou faint and quaille,
my soule, with paines opprest?
With thoughts why doest thy selfe assaile,
so sore within my brest?

Trust in the Lord thy God alwaies,
and thou the time shalt see:
To giue him thanks with laud and praise,
for health restore to thee.

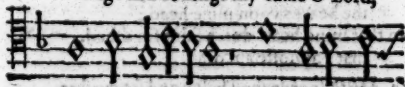
Iudica me Domine.

PSALME XLIIII. Tho. Ster.

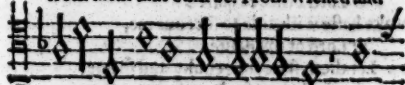
He prayeth to be deliuered from them quihilk conspire with Absolon, to the end that he might joyfully praise God in his holy congregation.



Vdge and reuenge my cause O Lord,



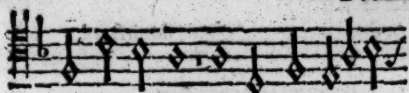
from them that euill be: From wicked and



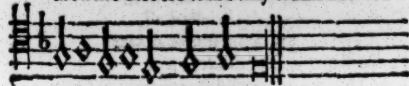
deceitfull men, O Lord deliuer me. 2 For



of my strength thou art the God, why part thou



thou me thee fro? And why walke I so hea-



uily, oppressed with my fo?

3 Send out thy light and eke thy trueth,

and lead me with thy grace :
Quhilk may conduct me to thine hill,
and to thy dwelling place.

4 Then shall I to the altar go,
of God my ioye and cheare :
And on mine harpe giue thanks to thee.
ô God, my God moste deare.

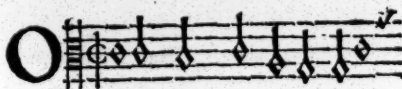
5 Why art thou then so sad my soule,
and freatst thus in my brest?
Still trust in God : for him to praise,
I holde it alwaies best.

By him I haue deliuerance,
against all paines and grief:
He is my God, quhilk doeth alwaies,
at nede send me relief.

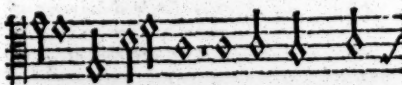
Deus aurius.

PSALME XLIIII. Tho. Ster.

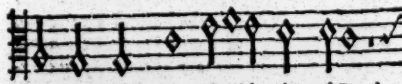
*A most earnest praiser made in the name of the
faithfull in perfection, for sustaining the quarrell
of Gods word, as in S. Paule Rom. 8.*



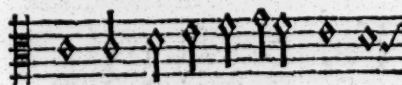
Ur eares haue heard our Fathers tell,



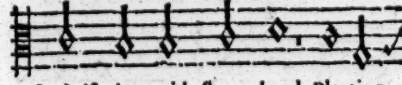
and reuerently record: The wondrous works



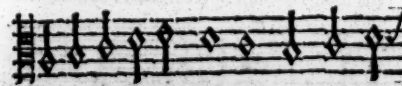
that thou haste done, in alder time, ô Lord.



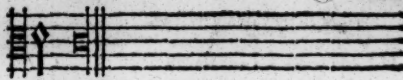
2 How thou didst cast the Gentils out, and



stroiedst them with strong hand: Planting



our fathers in their place, and gauest to them



their land.

3 They conquered not by sword nor strength,
the land of thy behest:

Bot by thine hand, thine arme and grace,
because thou louedst them best.

4 Thou art my King, ô God, that holpe
Iacob in sundry wise:

5 Led with thy power, we threwe downe such,
as did against vs rise.

6 I trusted not in bowe, ne sworde,
they could not saue me founde:

7 Thou keptst vs from our enemies rage,
thou didst our foes confounde.

8 And still we boast of thee our God,
and praise thine holy Name:

9 Yet now thou goest not with our hoste,
bot leauest vs to shame.

10 Thou madst vs flee before our foe,
and so were ouertrode:

Our enemies robde and spoilde our gude,
when we were spartt abroad.

11 Thou haste vs giuen to our foes,
as shepe for to be slaine:

Amongst the heathen euery where
scattered, we do remaine.

12 Thy people thou haste sould like slaues,
and as a thing of nought:

For profite none thou hadst thereby,
no gaine at all was sought.

13 And to our neighbours thou haste made,
of vs a laughing stocke:

And those that rounde about vs dwell,
at vs do grinne and mocke.

14 Thus we serue for none other vse,
bot for a commune talke:

They mocke, they scorne, and nod their heads,
where euer we go or walke.

15 I am ashamed continually,
to heare these wicked men:

Yea, so I blush, that all my face,
with red is couered then.

16 For why? we heare suche slanderous wordes,
suche false reportes and lies:

That death it is to see their wrongs,
their threatnings and their cries.

17 For all this we forgot not thee,
nor yet thy conenant brake:

18 We turne not backe our hearts from thee,
nor yet thy paths forsake.

19 Yet thou hast trode vs downe to dust,
where dennes of dragons be:

And couered vs with shade of death,
and great aduersitie.

20 If we had our Gods name forgot,
and helpe of Idoles sought:

21 Wolde not God then haue tride this out?
for he doeth knowe our thought.

22 Nay, nay, for thy names sake, O Lord,
alwaies are we slaine thus:

As shepe vnto the shambles sent,

- right so they deale with vs.
 23 Vp Lord, why sleepest thou? awake,
 and leane vs not for all:
 24 Why hidest thou thy countenance,
 and doest forget our thrall?
 25 For downe to dust our soule is brought,
 and we now at last cast:
 Our belly like as it were glude,
 vnto the grounde cleaueth fast,
 26 Rise, vp therefore for our defense,
 and helpe vs Lord, at nede:
 We thee beseeche for thy gudnes,
 to rescue vs with speede.

Eruſtauit cor meum.

PSALME XLV. VV.K.

¶ *Salomon his maiestie, honour, strength, beauty, riches, and power are praised: his marriage with the Egyptian an heathen woman is bleſt, if that she renounce her people, and countrie, and giue her selfe wholly to her husband. Here is figured the wonderfull maiestie, and increase of Christs kingdom and the Kirk his spouse nowe taken of the Gentiles.*

¶ Sing this as the 25. Psalm.

MY heart doeth take in hand,
 some godly song to sing:
 The praise that I shall shewe therein,
 pertaineth to the king.
 My tongue shall be as quicke,
 his honour to endite:
 As is the penne of any Scribe,
 that vseth fast to write.

- 2 O fairest of all men,
 thy speache is pleasant pure:
 For God hath blessed thee with giſtes,
 for euer to indure.
 3 About thee girde thy sword,
 thou mighty Prince of fame:
 Quhilk is the glorie and renoume,
 and honour of thy Name.
 4 Go furth with prosperous speede,
 in meekenes, trueth, and right:
 And thy right hand shall thee iustifie,
 in works of dreadfull might.
 5 Thy shaftes are sharpe, o king,
 to pierce thy foes heartes all:
 Therefore shall nations thee obey,
 and at thy feete downe fall.
 6 Thy royall seate, o Lord,
 for euer shall remaine:
 Because the scepter of thy Realme,
 doeth righteounes maintaine.
 7 Thou righteounes doest loue,
 and wickednes detest:
 Because God hath anointed thee,
 with ioy above the rest.
 8 Of mirre and Cassia,
 thy clothes moste sweete smell had:
 When thou didst from thy pallasse passe,
 where they had made thee glad.
 9 Amongest thy Ladies are,
 Kings daughters right demure:

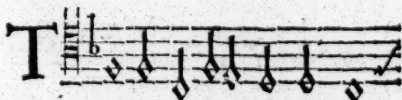
At thy right hand the Quene doeth stand,
 arraid in golde moste pure.

- 10 O doughter take gud heede,
 incline and giue gud care:
 Thou must forget thy kindred all,
 and fathers house moste deare.
 11 So shall the king desire,
 thy beauty excellent
 He is thy Lord therefore shalt thou
 to honour him be lent.
 12 The doughters then of Tyre,
 with giſtes full rich to see,
 And all the welthy of the land,
 shall make their sute to thee.
 13 The doughter of the King,
 is glorious to beholde,
 Within his closet the doth sit
 deckt vp in broded gogle.
 14 In robes by needle wrought,
 with many pleasant thing:
 And virgines faire on her to wayte
 the cometh to the king.
 15 They shalbe brought with ioye
 and myrth on euerie syde,
 Into the palace of the King,
 and there they shall abyde.
 16 In steade of parents left,
 o Quene, the change fo stands
 Thou shalt haue Sonnes whome thou maist les
 as princes in all lands.
 17 Wherefore thine holy Name
 all ages shall recorde,
 The people shall giue thanks to thee
 for euermore, o Lord.

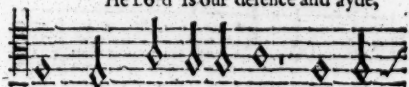
Deus noster refugium.

PSALME XLVI. I. H.

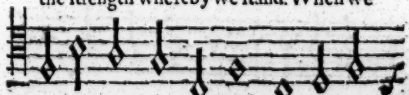
¶ *A song of thankesgivinge for the deliuerance of Ierusalem after Senacherib with his armie was druen away, or some other like sodanie, and maruelous deliuerance, by the mightie hand of God, whereby the Prophet commendand this great benefite, doth exhort the faithfull to giue themselves wholly into the hand of God: doubting nothing but that under his protection they shalbe safe, against all the assaules of their enemies.*



He Lord is our defence and ayde,



the strength whereby we stand: When we



with wo were much dismayde, we found his helpe



helpe at hand, Thogh th'earth remoue we
will not feare, thogh hilles so hie and steepe,
Be thrust and hurled heere and there, within
the sea so depe.

- 3 No thogh the waues do rage so fore,
that all the bankes it spilles,
And thogh it ouerflowe the shore,
and beat downe mightie hilles.
- 4 Yet one faire floud, doth send abroad,
his pleasaunt streames apace,
To fresh the citie of our God
and wash his holy place.
- 5 In midst of her the Lord doth dwel,
she can no whit decay:
With speedy helpe those that rebel,
against her, God will stay.
- 6 The heathen flocke, the kingdome feare
the people make a noyse,
The earth doth melt and not appeare,
when God puttes furth his voyce.
- 7 The Lord of hostes, doth take our parte
to vs he hath an eye,
Our hope of health with all our hearte,
on Jacobs God doth lye.
- 8 Come here, and see, with mind and thought
the working of our God,
What wonders he him selfe hath wrought,
throughout the earth abroad.
- 9 By him all warres are hushed and gone
quihilk countreis did conspire:
Their bowes he brake and speares echone
their Charets brent with fire.
- 10 Leane of therefore (saith he) and knowe,
I am a God moste stout:
I will be praise of high and lowe.
even all the earth throughout.
- 11 The Lord of hostes doth vs defend,
he is our strength and tower:
On Jacobs God do we depend,
and on his mightie power.

Omnes gentes.

PSALME XLVII. W. Ke.

*An exhortation to worship God for his mercies
toward Jacobs posteritie. Herin is prophesied the
kingdome of Christ in the time of the Gospel.*



Et all folke with ioy, Clap hands and
reioyce, And sing vnto God. With most
chearefull voyce, For high is the Lord, And
feared to be: The earth ouer all, A great
King is he: In daunting the folke, He hath
so well wrought: That vnder our feete
Whole nations are brought.

- 4 An heritage faire
He chose, vs to moue,
Quihilk Iacob enioyde,
Whome he so did loue.
 - 5 Our God is gone vp,
With triumph and fame,
With founde of the trumpe
To witnes the same.
 - 6 Sing praises to God,
Sing praises, I say,
To this our great King,
Sing praises alway.
 - 7 For of all the earth
Our God is the King:
Suche as vnderstand,
Now praise to him sing.
 - 8 The heathen to rule,
God also doth reigne,
Who doth stil vpon,
His high throne remaine.
 - 9 Strange princes do come
Vnto the Lords folde:
VWho are as his shieldes,
His Kirk vp to hold.
- For shieldes of the world,
Belong to the Lord:
His Name to exalte,
Let all men accorde.

¶ The last verse is sung with the last two clauses.

Magnus Dominus.

Audite hæc omnes.

PSALME XLVIII. I. H.

¶ Thanks are given to God for the notable deliuerance of Ierusalem from the handes of many kinges: the estate whereof is praised, for that God is present at all times to defend us: this Psalm is set to be made in the time of Ahas Josaphat, Aha or Ezechia: for then chiefly was the cite by forraigne Princes assailed.

¶ Sing this as the 46. Psalm

Great is the Lord and with great praise
to be aduanced still
Within the cite of our God,
vpon his holy hill,

2 Mount Sion is a pleasaunt place,
it gladdeth all the land,
The cite of the mightie King,
on her north syde doth stand,

3 Within her palaces the Lord
is knownen a refuge sure:

4 For lo, the Kings together came
her ruine to procure,

5 Bot when they did beholde the same
they wondred and they were
Astonyed muche, and sodenly
were driuen backe with feare.

6 Great terrour there on them did fall,
for very wo they crye,

As doth a woman when she shall
go trauell by and by:

7 As with the stormy Estrene windes,
thou breakest the shippes that fayle
Of Tarbith: so they scattered were
destroyde, and made to quaille.

8 Within the cite of the Lord,
we sawe as it was tolde:

Yea, in the cite of our God
quhilk he will aye vpholde.

9 O Lord we waite and luke to haue
thy louing helpe and grace,
For quhilk all tymes we do attend,
within thyne holy place.

10 O Lord according to thy Name
for euer is thy praise:

And thy right hand, O Lord, is full,
of righteousness alwayes,

11 Let for thy iudgements Sion mount
with ioyes filled be:

And let Iehudas daughters all
be glad, O Lord in thee.

12 Go walke about all Sion hill,
yea, rounde about her go:

And tell the L^u warkes that thereon,
are buylded on a rowe.

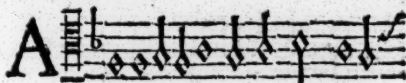
13 Vewe and make well the wall thereof,
beholde her towres bie:
That you of it may make reporte
to your posteritie.

14 For euen this God, our God is he,
for euer and for aye:

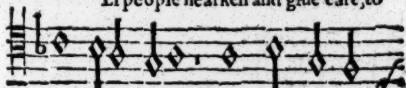
He shall direct vs conduct,
euen to our dying day,

PSALME XLIX. Tho. Ster.

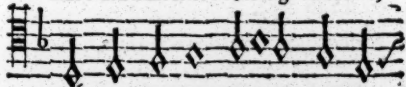
¶ Gods spirit moueth to the consideration of many life, shewing that the wealthiest are not happiest: bot noteth how all things are ruled by Gods providence, who as he iudgeth these worldly misers to euermolting tormentes: so doeth he preserve his, and will rewarde them in the day of the resurrection. 2. Thess. 1.



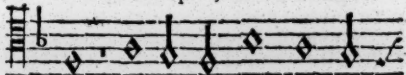
¶ Ll people hearken and giue eare, to



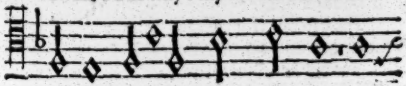
that that I shall tell: Bothe high and lowe,



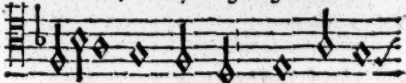
bothe riche and pure, that in the world do



dwell, 2 For why? my mouth shall make



discourse, of many thinges right wise: In



vnderstanding shall mine heart, his stu-



dy exercise.

4 I will incline mine eare to knowe,
the parables so darke:

And open all my doutefull speache,
in meetre on mine harpe.

5 VVhy shalde I feare afflictions,
or any carefull toile?

Orels my foes, quhilk at mine heeles,
are prest my life to spoile?

6 For as for suche as riches haue,
wherein their trust is most:

And they quhilk of their treasures great,
them selues do bragge and boast.

7 There is not one of them, that can
his brothers death redeme,

Or that can giue a price to God,
sufficient for him.

8 It is to great a price to pay,
none can thereto attaine,

9 Or that he might his lyfe prolong,
or not in graue remaine,

so They

10 They se wise men aswell as fules
subiect vnto deathes hands,
And being dead, strangers possesse
their guds, their rents, their lands.

11 Their care is to builde houses faire,
and so determine sure,
To make their Name right great in earth,
for euer to indure.

12 Yet shall no man alwayes enioye
high honour, welth and rest,
Bot shall at length taste of deathes cuppe,
aswel as the brute beast.

13 And thogh they tye these foolish thoughts,
to be most lewde and vaine,
Their children yet approue their talke,
and in lyke sinne remaine.

14 As thepe vnto the folde are brought,
so shall they into graue:
Death shal them eat, and in that day
the iust shal Lordship haue.

Their image and their royall porte
shal fade and quite decay:
When as from house to pit they passe
with wo and wel away.

15 Bot God will surely preferue me
from death and endlessse paine,
Because he will of his gud grace
my soule receiue againe.

16 If any man waxe wondrous riche,
feare not, I say, therefore,
Although the glorie of his house
increaseth more and more.

17 For when he dyeth, of all these things
nothing shall he receiue:
His glorie will not followe him,
his pompe will take her leaue.

18 Yet in this lyfe he taketh him selfe
the happiest vnder sunne:
And others likewise flatter him,
saying, All is well done:

19 And presuppose he liue as long
as did his fathers olde,
Yet must he nedes at length giue place,
and be brought to deathes folde.

20 Thus man to honour God hath calde,
yet doth he not confide:
Bot lyke brute beastes, so doth he liue,
quhilk turne to dust and powdre.

Deus Deorum.

PSALME L. W. White.

¶ He prophesieth how God will call all nations by
the Gospell, and require none other sacrifices of
his people, bot confession of his benefites, and
thankes giuing, and how he detesteth all suche as
seme zealous of ceremonies, and not of the pure
word of God onely.

T He mightie God, th' Eternal hath thus

spoke: And all the worlde, he will call and
prouoke, 2 Euen from the East and so furth
to the west, From towarde Sion quhilk
place him liketh best, 3 God will appeare
in beautie moste excellent: Our God will
come before that long tyme be spent.

4 Denouring fyre
shal go before his face:
A great tempest
shall rounde about him trace,
Then shall he call
the earth and heauen bright,
To iudge his folke,
with equitie and right,

5 Saying go to,
and now my Saintes assembles
My pact they kepe,
their giftes do not dissemble,

6 The heauens shall
declare his righteousness,
For God is iudge
of all thinges more and lesse,

7 Heare my people:
for I will now reueile:
Lift Israel,
I will thee nought conceile:
Thy God, thy God
am I, and will not blame the,

8 For giuing not
all maner offerings to me.

9 I haue no nede
to take of thee at all
Goates of thy folde,
or calfe out of thy stall,

10 For all the beastes
are myne within the wuds:
On thousand hilles
cattell are myne owne guds,

11 I knowe for myne
all byrdes that are on mountaynes
All beastes are myne
quhilk haunt the feilds and fountaynes.

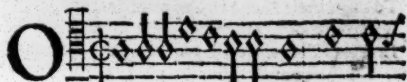
12 Hungrie if I were,
I wolde not thee it tell:
For all is mine,
that in the worlde doth dwell.
13 Eat I the flesh,
of great bulles or bullockes?
Or drinke the blude,
of Goates, and of the flockes?
14 Offer to God
praise and hartly thanksgiuing:
And pay thy vowes
vnto God euerlasting.
15 Call vpon me
when troubled thou shalt be:
Then will I helpe,
and thou shalt honour me.
16 To the wicked,
thus saith th'eternall God,
Why doest thou preach
my lawes and bestes abroad,
Seing thou hast,
them with thy mouth abused,
17 And hast to be
by discipline reformed?
My wordes, I say,
thou doest reiect and hate,
18 If that thou see,
a thief, as with thy mate:
Thou runst with him,
and so your praye do seke:
And art all one,
with baudes and ruffians eke.
19 Thou giuest thy selfe,
to backbite and to slander:
And how thy tongue
deceineth, it is a wonder.
20 Thou sittest musing,
thy brother how to blame:
And how to put
thy mothers sonne to shame.
21 These things thou didst,
and whilst I helde my tongue:
Thou didst me iudge,
(because I staide so long)
Like to thy selfe,
- yet though I kept long silence,
Once shalt thou feelee
of thy wrongs iust recompence
22 Consider this,
ye that forget the Lord,
And feare not when
he threatneth with his worde.
Left without helpe
I spoile you as a praye,
23 Bot he that thankes
offreth, praiseth me aye,
Saith the Lord God:
and he that walketh this trace,
I will him teache
Gods sauing health to embrace.

Miserere mei.

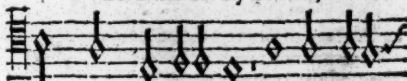
PSALME LL W. Whit.

¶ *David rebuked by the Prophet Nathan for his great offences acknowledgeth the same to God, professing his naturall corruption, wherefore*

he praieth God to forgive his finnes, and return in him his holy spirit: promising that he will not be unmindefull of those great graces. Finally, fearing least God would punish the whole Kirk for his fault, he requireth that he would rather encrease his grace towardes the same.



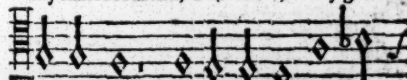
Lord consider my distresse, And now



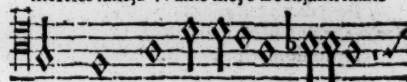
with speede some pitie take: My finnes deface,



my fautes redresse, Gud Lorde, for thy great



mercies sake, 2 Walhe me, o Lord, and make



me cleane, From this vniust and sinfull act.



And purifie yet once agayne, My haynous



crime and bludie fact.

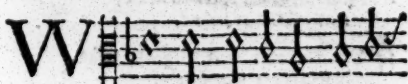
- 3 Remorse and sorowe do constrain
Me to acknowledge myne excess:
My sinne, alas, doth still remaine
Before my face without releefe.
- 4 For thee alone I haue offended,
Committing euill in thy sight:
And if I were therefore condemned,
Yet were thy iudgement iust and right.
- 5 It is to manifest, alas,
That first I was conceiued in sinne:
Yea of my mother so borne was,
And yet vile wretch remaine therein.
- 6 Also beholde, Lord, thou dost loue,
The inward trueth of a pure heart:
Therefore thy wisdome from aboue,
Thou hast reuieled me to conuert.
- 7 If thou with hysope purge this blot,
I shalbe cleaner then the glasse:
And if thou wash away my spor,
The snowe in whitenes shall I passe.
- 8 Therefore, o Lord, suche ioy me send,
That inwardly I may finde grace,
And that my strength may now amend,
Quibill thou hast swadged for my trespase.

- 9 Turne backe thy face and frowning ire,
(For I haue felt inough thyne hand)
And purge my finnes I thee desire,
Quhilk do in number passe the sand.
- 10 Make new myne heart within my brest,
And frame it to thyne holie wil,
Thy constant Spirit in me let rest,
Quhilk may these raging enemies kil.
- 11 Cast me not out Lord, from thy face:
Bot spedely my torments end:
Take not from me thy Spirit and grace,
Quhilk may from dangers me defend.
- 12 Restore me to those ioyes againe,
Quhilk I was wont in thee to finde:
And let me thy free Sprite retaine,
Quhilk vnto thee may stirre my minde.
- 13 Thus when I shall thy mercies knowe,
I shall instruct others therein:
And men that are likewise brought lowe,
By mine ensample shall see sinne
- 14 O God, that of myne health art Lord,
Forgiue me this my bludie vice:
Myne heart and tonge shall then accord,
To sing thy mercies and iustice.
- 15 Touch thou my lippes my tonge vntie,
O Lord, quhilk art the onelie key:
And then my mouth shall testifie,
Thy wondrous workes and praise alway.
- 16 And as for outward sacrifice,
I wolde haue offered many one:
Bot thou esteimst them of no price.
And therein pleasure takest thou none.
- 17 The heauie heart, the mynde oppress,
O Lord, thou neuer doest reiect:
And to speake trueth it is the best,
And of all sacrifice th' effect,
- 18 Lord, vnto Sion turne thy face,
Poure out thy mercies on thine hill:
And on Ierusalem thy grace,
Builde vp the wals, and loue it still,
- 19 Thou shalt accept then our offerings,
Of peace and righteousnes, I say:
Yea calues and many other things,
Vpon thine altar will we lay.

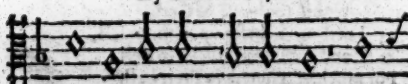
Quid gloriaris.

PSALME LII. I.H.

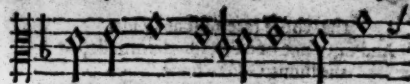
¶ David describeth the arrogant tyranny of Doege
Sauls chiefe shepheard, who by false surmises cau-
sed Abimelech, & the priests to be slaine. He pro-
phesieth his destruction, encourageth the faithfull
to trust in God, who most sharply reuengeth his,
and rendreth thanks for deliuerance. Herein is
bucly set forth the kingdom of Antichrist.



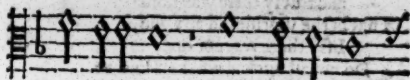
Hy doest thou tyrant boast a-



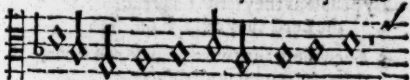
brode, thy wicked workes to praise? Doest



thou not know there is a God, whose mer-



cies last alwaife? 2 Why doeth thy minde



yet still deuise, such wicked wiles to warpe?



Thy tongue vntrue in forging lies, is like



a rasour sharpe.

- 3 On mischief why setst thou thy minde,
and wilt not walke vpright?
Thou hast more lust false tales to finde,
then bring the trueth to light.
- 4 Thou doest delite in fraude and guile,
in mischief blud, and strong:
Thy lippes haue learnde the flattering stile
O false deceitfull tongue.
- 5 Therefore shall God for aye confounde
and plucke thee from thy place,
Thy seede rute out from of the grounde
and so shall thee deface.
- 6 The iust when they beholde thy fall,
with feare will praise the Lord:
And in reproche of thee withall
crye out with one accord.
- 7 Beholde, the man quhilk wolde not take,
the Lord for his defence,
Bot of his guds his God did make
and trust his corrupt sense.
- 8 Bot I, an oliue freshe and grene,
shall spring and spread abroad:
For why? my trust all tymes hath bene,
vpon the liuing God.
- 9 For this therefore will I geue praise,
to thee with heart and voyce:
I will set furth thy Name alwayes,
wherein thy Saintes reioyce.

Dixit insipiens.

PSALME LIII. T. N.

¶ The Prophet describeth the crueld nature the cru-
eltie, and punishment of the wicked who they loked
not for it, and desireth the deliuerance of the godly
that they may reioyce together.

¶ Sing this as the 14. Psalme,

There is no God, as foolish men,
asfume in their made made.
Their driftes are all corrupt and vaine
not one of them doth gud.

2. The Lord beheld from heauen his,

the whole race of mankynde.
And sawe not one that sought in dede,
the liuing God to finde.

3 They went all wide and were corrupt
and truly there was none:
That in the worlde did any gud,
I say there was not one.

4 Do not all wicked workers knowe
that they do feede vpon
My people as they feede on bread?
the Lord they call not on.

5 Euen there they were asfayde, and stode,
with trembling all dismaide
Whereas there was no cause at all,
why they shulde be asfayde.

6 For God his bones that thee besegde
hath scattered all abroad:
Thou hast confounded them, for they
reioiced are of God.

7 O Lord giue thou thy people health,
and thou O Lord, fulfill
Thy promise made to Israel
from out of Sion hill.

8 When God his people shall restore,
that erst was captiue lad:
Then Iacob shall therein reioyce,
and Israell shalbe glad.

Deus in nomine.

PSALME. LIIII. VV.K.

¶ *David in great daunger through Ziphims, calleth
vpon God to destroy his enemies promising sacri-
fice for his deliuerance.*

¶ Sing this as the ten Commandements.

S Aue me, O God, for thy names sake,
And by thy grace my cause defend,

2 Oh heare my praies quhilk I make,
And let my wordes to thee ascend.

3 For strangers do against me rise,
And tyrants seeke my soule to spill:
They set not God before their eies,
Bot bent to please their wilfull will.

4 Beholde, God is mine helpe and stay,
And is with suche as do me aide.

5 My foes dispite he will repay:
Oh cut them of as thou hast saide.

6 Then sacrifice, O Lord will I,
Present full freely in thy sight,
And will thy Name still magnifie,
Because it is bothe gud and right.

7 For he me brought from troubles great,
And kept me from their raging ire:
Yea on my foes quhilk did me threat,
Mine eies haue sene mine hearts desire.

Exaudi Deus,

PSALME LV. I. Hop.

¶ *David in great distress, complaineth of Saules
cruelie and falsheid of his familiar acquaint-
saunce, effectuously mouing the Lord to pitie
him. Then assured of deliuerance, he setteth
furth the grace of God, as if he had already ob-
tained his request.*

¶ Sing this as the 35. Psalm,

O God giue eare and do apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy selfe away.

2 Take hede to me, grant my request,
and answer me againe:
With plaints I pray, full sore oppress,
great grief doth me constrainne.

3 Because my foes with threats and cryes,
oppress me through despight:
And so the wicked sorte likewise,
to vex me haue delight.
For they in counsell do conspire
to charge me with some ill:
And in their hasty wrath and ire
they do pursue me still:

4 My heart doeth faint for want of breath
it panteth in my brest:
The terrors and the dread of death,
do worke me much vnrest.

5 Suche dreadfull feare on me doth fall
that I therewith do quake:
Such horror whelmeth me withall
that I no shift can make.

6 Bot I did say, who wil geue me,
the swift and and plesaunt winges:
Of some faire doue, then wolde I see,
and rest me from these things.

7 Lo then I wolde go farre away,
to sie I wolde not cease:
And I wolde hide my selfe, and stay
in some great wildernes.

8 I wolde be gone in all the haste,
and not abide behinde:

That I were quite and ouerpast,
these blastes of boisterous winde.

9 Deuide them Lord, and from them pull,
their deuillish double tongue:
For I haue spied their citie full,
of rauine, strife, and wronge.

10 For they both night and day about,
do walke vpon her wall:
In middes of her, is mischief stoute,
and sorowe eke withall.

11 Her inwarde partes are wicked plaine,
her dedes are muche to vile:
And in her stretes there doeth remaine,
all craftie fraude and guile.

12 If that my foes had fought my shame,
I might it well abide:

From open enemies checke and blame,
some where I coulde me hide.

13 Bot thou it was my fellowe deare,
quhilk friendship didst pretend:
And didst my secret counsell heare,
as my familiar friend.

14 With whome I had delight to talke,
in secret and abroad:

And we together oft did walke,
within the house of God.

15 Let death in haste vpon them fall,
and send them quicke to hell:
For mischief reigneth in their hall,
and parlour where they dwell.

- 16 Bot I vnto my God will cry,
to him for helpe I flee:
The Lord will heare me by and by,
and he will succour mee.
- 17 At morning, nune, and euening tide,
vnto the Lord I pray:
When I so instantly haue cride,
he doeth not say me nay.
- 18 To peace he shall restore me yet,
though warre be now at hand:
Although the number be full great,
that wolde against me stand.
- 19 The Lord that reigneth ere and late,
shall heare, and wracke them sore:
For sith no change is of their state,
they feare not God therefore.
- 20 Vpon his friends he laide his hands,
quhilk were in couenant knit:
Of friendship to neglect the bands,
he passeth not a whit.
- 21 Though warre within his heart did boile,
like butter were his wordes:
Although his wordes were smuthe as oile,
they cut as sharpe as swordes.
- 22 Cast thou thy care vpon the Lord,
and he shall nourishe thee:
For he will not for aye accorde,
the iust in thrall to be.
- 23 Bot God shall cast them depe in pit,
that thirst for blud alwaies:
He will no guilefull man permit,
to liue out halfe his daies.
- Though such be quite destroide and gone,
in thee (O Lord) I trust:
I shall depend thy grace vpon,
with all my heart and lust.

Miserere mei.

PSALME LVI. I.C.

¶ *David being brought to A his the king of Gath.
2. Sam. 21. 12. complaineth of his enemies, demandeth succour, trusteth in God, and promisseth to performe his vowes, quhilk was to praise God in his Kirk.*

¶ Sing this as the 70. Psalme.

- O God to me thy mercy shoue,
Vvhom men wolde swallow and deuoure,
Eche day they strue to bring me lowe,
Vexing me sore fro houre to houre.
- 2 Mine enemies daily wolde me eate,
For many do against me fight:
O thou moste high, yet in this strait,
3 In thee my hope is surely pight.
- 4 I will reioice in God for aye,
Because his wordes are true and iust:
And feare no whit what flesh do may
To me, sith I in God do trust.
- 5 The wordes quhilk I my selfe did speake,
Are turned to my smarte and grief:
Their thoughts echone tend them to wreake,
On me causeles, to my mischief.
- 6 In companies conuene do they,
Keping them secrete in their strait:
They to my steppes take heede alway,

For why? to trappe my soule, they waite.

- 7 They thinke they shall escape at last,
Because they worke iniquitie:
Bot thou, O God, in wrath downe cast,
These wicked folke, and them destroye.
- 8 My wandrings thou hast nombred all,
And in thy bottell put my teares:
Are they not written great and small,
As thy register witnes beares.
- 9 What time to thee I call and cry.
Mine enemies then abacke shall flee:
This knowe I moste assuredly,
For God the Lord he is with me.
- 10 For this will I in God reioyce,
Because his promises are sure:
To him will I lift vp my voice,
Whose worde for euer doeth indure.
- 11 And since my trust on God doeth stand,
I will mans power not feare at all.
- 12 O Lord thy vowes are in mine hand,
To thee I praies render shall.
- 13 For thou from death my soule madest free,
And keptst my feete from slippe or fall:
That I may walke, Lord, before thee,
With such as light haue ouer all.

Miserere mei.

PSALME LVII. R.P.

¶ *David in the desert of Ziph betrayed by the inhabitants, and in the same caue with Saul, calleth vnto God, with full confidence that he will performe his promise and shewe his glory in heauen and earth against the cruell enemies. Therefore he rendereth laud and praise.*

¶ Sing this as the ten commandments.

- B E mercifull to me, O God,
be mercifull to me:
For why? my soule in all assaults,
shall euer trust in thee.
And till these wicked formes be past,
quhilk rise on euery side:
Vnder the shaddowe of thy wings,
my hope shall alwaies bide.
- 2 I will therefore call to the Lord,
who is moste high alone:
To God who will his worke in me,
bring to perfection.
- 3 He will send downe from heauen about,
to saue me and restore:
From the rebukes of wicked men,
that faine wolde me deuoure.
- God will his mercie surely send,
and constant trueth also:
To comfort me, and to defend,
against my cruell foe.
- 4 Alas to long my soule doeth lie,
amongst these Lyons keene:
That rage and fume like flames of fire,
the sonnes of men I meene.
- Whose teeth are like the grounden speare,
like arrowes are their wordes:
And eke their tongues in forging lies,
are sharpe as any swordes.
- 5 Exalt thy selfe O God therefore,

aboue the heauens hight :
And ouer all the earth declare,
thy glorie and thy might.

6 To trappe my ſteppes, where I ſhulde paſſe,
a ſnare they did lay out :
My ſoule was preſſed downe for feare,
quihilk compaſt me about.
Before me they did digge and caſt,
a depe and vgly pit :
Yet they now fallen are at laſt,
themſelues in miſt of it.

7 My heart is ready bent, O God,
my heart is ready bent :
I will ſing ſonges, and Pſalmes of praife,
to thee I will preſent.

8 Awake my tongue my great delite,
my viole and my harpe :
I will get vp by breake of day,
and of my God will carpe.

9 I will thee praife, O Lord of might,
the people all among :
And eke amid the nations great,
of thee ſhall be my ſong.

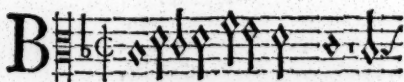
10 For thy gudnes is wondrous great,
and to the heauens doeth reache :
The cloudes and elements aboue,
thy faithfullnes do preache.

11 Exalt thy ſelfe, O Lord therefore,
aboue the heauens hight :
And ouer all the earth declare,
thy glorie and thy might.

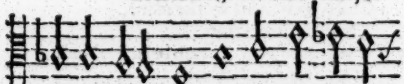
Si vere vtique.

PSALME LVIII. VV. Ke.

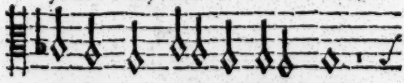
¶ He deſcribeth the malicious enemies Saules flatterers, who ſecretly and openly ſought his deſtruction, from whence he appealeth to Gods iudgement, ſhewing that the iuſt ſhall reioyce at the puniſhment of the wicked, to Gods glory.



Or is it true, O froward folke, do



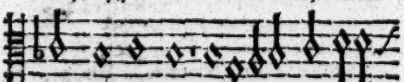
ye now iuſtly talke ? O ſonnes of men, in



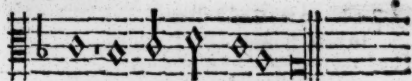
iudging thus, do ye vprightly walke ?



2 Nay, nay, ye rather miſchief muſe, whereto



your hearts be bent: To execute your cruell



rage, on earth your time is ſpent.

3 Bot what? the wicked ſtrangers are,
and from the wombe they ſtray :
Yea, from their birthe they lewdly erre,
and none ſo lye as they.

4 Their ſubtile malice doeth ſurmount,
the craftie ſerpents ſpeare:

5 VWho coulde th'inchanters charmes auoide,
by ſtopping cloſe his eare.

6 Breake thou, O Lord, the teeth of ſuche,
as do thy trueth deuoure :

The iawes of theſe yong lions, Lord,
breake downe and ſwage their power .

7 And as the waters do decreaſe,
a waye ſo let them paſſe:

When that thou doſte thine arrowes ſhute
then let them breake as glaſſe.

8 Let ſuche conſume as doth a ſnail,
whoſe nature is to melt,
Or like vntimely frute, whoſe eyes
no ſunne hath ſene nor felt.

9 As fleſh red rawe, vnmete for meat,
till change be made by fire,
So let them, Lord, fade hence, as with
a whirlewinde in thyne ire.

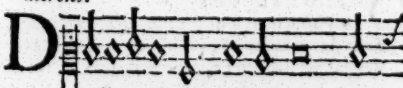
10 The righteous ſhall in heart reioyce,
thy vengeance thus to ſe,
And bathe his feete in ſuch mens blud
with pure affect ſhall he.

11 And men ſhall ſay, now of a trueth
the righteous frute may haue,
By ſeing God to iudge the earth,
and yet his flocke to ſaue.

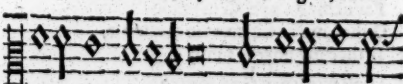
Eripe me.

PSALME LIX. R. P.

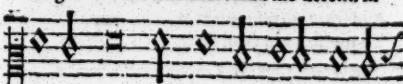
¶ David in great danger of Saul, who ſent to ſlay him in his bed, declareth his innocency and their fury, praying God to deſtroy all malicious ſinners who liue for a time to execute his people, bot in the end conſume in his wrath, to Gods glory. For this he ſingeth praife to god aſſured of his mercies.



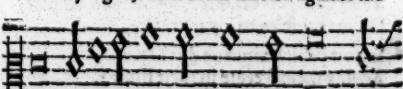
Eliuer me, my God of might, From



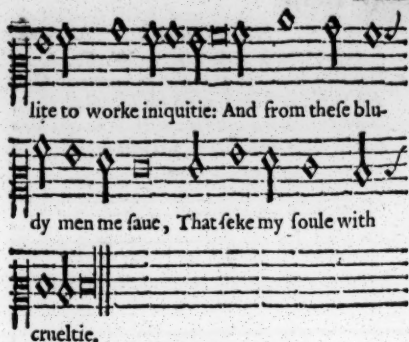
danger of mine enemies: And me defend in



this my right, From them that do againſt me



riſe. 2 Deliuer me from them that haue de-



- 3 For lo, they waite my soule to take,
Strong men againt me do conuene:
Not for no fault that I did make,
That they in me, o Lord, haue fene.
- 4 They runne, on fast for none offence,
Prepare them selues, with braggies and boasts:
Arise therefore in my defence,
And them beholde, Lord God of Hostes.
- 5 O God of Israell awake,
That thou all nations so maist try:
To punish them no pitie take,
That thus transgresse maliciously.
- 6 At night they stirre and seke about,
As hongry houndes they houle and cry:
And all the citie cleane throughout,
From place to place they seke and spy.
- 7 Behold their lippes, suche spitefull wordes,
Cast out, as they shulde seme to beare:
Within their mouth sharpe edged swordes,
For what regarde they who doeth heare?
- 8 Bot Lord, thou hast their waies espied,
And at the same shalt laugh apace:
The heathen folke thou shalt deride,
Yea, mocke and scorne them to their face.
- 9 His force therefore that wolde me wrong,
I will referre, o Lord, to thee:
For thogh for me he be to strong,
Yet God will my defender be.
- 10 God will preuent me with his grace,
Whose mercies I haue founde of olde:
God will my foes echone deface,
So that mine eies shall it beholde.
- 11 Bot slay them not, lest their decay,
My people shulde forget and light:
Disperse them, Lord, our shield and stay,
And bring them lowe by thy great might.
- 12 Let them be taken in their pride,
The finnes of their owne mouth, euen that
Whereto their lippes were aye applide,
Curfes and lies then let them prate.
- 13 Consume, consume them in thine ire,
That they hence furth no more be kend:
That men may knowe how great impire,
Hath Jacobs God, to the worldes end.
- 14 And they in th'euening shallerne backe,
Like barking dogges, quihilk houle and cry:
When they runne here and there for lacke,
The towne about their praye to spy.

- 15 They wander shall for hongre great,
To seke their fude, with need opprest:
Before they filled be with meat,
Although the night driue them to rest.
- 16 Bot I will sing of thy great power,
And early will thy mercy praise:
For thou hast aye bene my strong towre,
And refuge in my troublous daies.
- 17 To thee my onely strength, will I,
Therefore sing Psalmes vncessantly:
For God is my defense, and still
A God moste mercifull to me.

Deus repulisti.

PSALME LX. I. Hop.

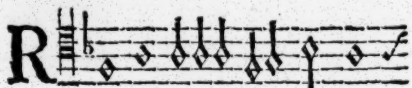
David now king ouer Iudah, after many victories, sheweth by euident signes, that God elected him king, assuring the people that God will prosper them, if they approve the same. After he praieib vnto God to finish that that he had begon.

- ¶ Sing this as the 59. Psalme.
- O** Lord thou didst vs cleane forsake,
and scatterdst vs abroad:
Suche great displeasure thou didst take,
returne to vs (o God.)
- 2 Thy might did moue the land so fore,
that it in sunder brake.
The hurt thereof (o Lord) restore,
for it doeth bowe and quake.
 - 3 VVith heauy chance, thou plagedst thus,
the people that are thine:
And thou hast giuen vnto vs,
a drinke of giddy wine.
 - 4 Bot yet to suche as feare thy Name,
a banner thou didst shewe:
That they may triumph in the same,
because thy worde is true.
 - 5 So that thy might may kepe and saue,
thy folke that fauour thee:
That they thy helpe at hand may haue,
o Lord, graunt this to me.
 - 6 I will reioyce, for God hath sayde,
within his holy place:
That I shall Sichern land deuide,
and Succoths vale by pace.
 - 7 Gilead is giuen to my hand,
Manasses myne besyde,
Ephraim the strenght of all my land,
my Law doeth Iuda guyde.
 - 8 In Moab I will walke my fette,
ouer Edom throwe my shoe:
And thou Palestine see thou seke,
for fauour me vnto.
 - 9 Bot who will bring me at this tyde,
vnto the citie strong?
Or who to Edom will me guyde,
so that I go not wrong.
 - 10 Wilt thou not God? quihilk didst forsake
thy folke, their land and costes:
Our warres in hand that woldst not take,
nor walke among our hostes.
 - 11 Giue ayde, o Lord and vs releue,
from them that vs disdayne,
The helpe that hostes of men can giue,
it is bot all in vayne.

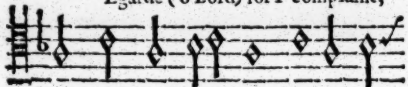
12 Borthrough our God, we shall haue might,
to take great things in hand:
He will tread downe and put to flight,
all those that vs withstand,

Exaudi Deus,
PSALME LXI. I.H.

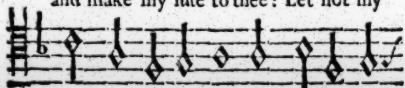
¶ Whether he were in danger of the Ammonites,
pursued of Absolon: here he crieth to be deliue-
red and confirmed in his kingdome, promising per-
petuall praises.



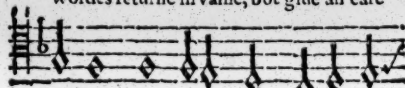
Egarde (ô Lord) for I complaine,



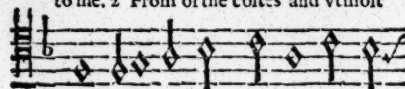
and make my sute to thee: Let not my



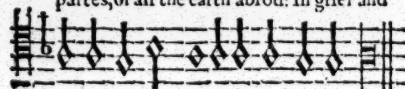
wordes returne in vaine, bot giue an eare



to me. 2 From of the costes and vtmost



partes, of all the earth abroad: In grief and



anguish of my heart, I cry to thee (ô God,

Vpon the rocke of thy great power,
my wofull minde repose.

3 Thou art my hope, my forte and tower,
my fense against my foes.

4 Within thy tent I lust to dwell,
for euer to indure:

Vnder thy winges I knowe right well,
I shall be safe and sure.

5 For thou, ô God, heardst my request,
and granted it eke the same:

And with an heritage hast blest,
all suche as feare thy Name.

6 This shalt thou graunt the King alwaies,
a life full long to see:

To many ages shall his daies,
and yeaes prolonged bee.

7 That he may haue a dwelling place,
before the Lord for aye:

O let thy mercie, truth, and grace,
defend him from decay.

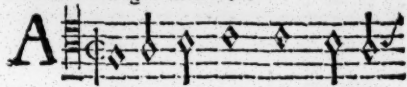
8 Then shall I sing for euer still,
with praise vnto thy Name:

That all my vowes I may fulfill,
and daily pay the same.

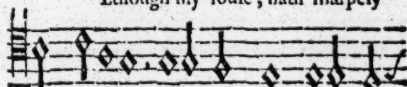
Nonne Deo.

PSALME LXII. W. Ke.

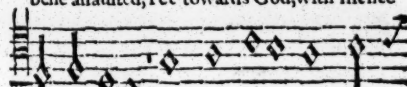
¶ David declareth by example and name of God,
that he and all people must trust in God alone,
seeing that all without God goeth to naught, who
onely is of power to saue, and that he rewardeth
man according to his workes.



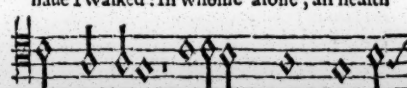
Lthough my soule, hath sharply



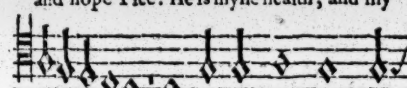
bene assaulted, Yet towards God, with silence



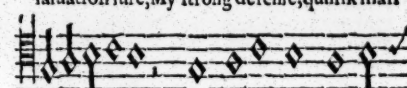
haue I walked: In whome alone, all health



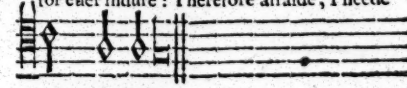
and hope I see: He is myne health, and my



saluation sure, My strong defense, quhilk shall



for euer indure: Therefore afraide, I neede



not muche to be.

3 How long will ye
of mischief thus be musing,

Thereby not mine,
bot your owne deaths procuring?

For ye shall be
like to a rotten wall:

4 Yet lo how they
consulte for to displace him,

And by their lies,
from dignitie to chase him.

With mouth they blesse,
their hearts repleate with gall.

5 Bot thou, my soule,
in silence waite Gods leasure,

6 Who is mine hope,
my strength and onely treasure:

Therefore my foes
I neede nothing to feare.

7 In God the Lord,
my sauing health is certaine:

My glory doeth
to him also appertaine:

He is my rocke:

Trust he will me heare.

- 8 Trust in this Lorde,
ye people sore oppressed:
Shew him your grief:
he will it see redressed:
For he alone,
our hope muste be and staye.
9 Bot yet, alas,
mens sounes are meere vanities:
Suche lyars are,
as pretende moste grauitie,
Yea, vanitie
in weight them downe will waye.
10 Put then no truste
in wicked oppression,
And be not vaine,
nor yet want discretion:
If riches growe,
set not your hearts thereon.
11 God once or twise,
spake thus within mine hearing,
That power to him,
alone was apperteyning,
And that all shulde
depende well thereupon.
12 Bot thou, O Lord,
to thine thy mercy shewest,
And as men be,
so thou their workes rewardest.

Deus Deus meus.

PSALME LXIII. Tho. Stern.

¶ David after his danger of Ziph, giueth thanks
to God for his wonderfull deliurance, in whose
mercy he trusteth euen in the midst of misery
prophceyng the destruction of Gods enemies, and
contrariwise happines to all them that trust in
the Lord. 1. Sam. 23.

¶ Sing this as the 44 Psalme.

- O God, my God, I watche betime,
to come to thee in haste:
For why? my soule and body bothe,
do thirst of thee to taste.
And in this barren wildernes,
where waters there are none:
My flesh is parcht for thought of thee,
for thee I wishe alone.
2 That I might see yet once againe,
thy glorie, strength and might:
As I was wont it to beholde,
within thy Temple bright.
3 For why? thy mercies fare surmount,
this life and wretched daies:
My lippes therefore shall giue to thee,
due honour, laude and praise.
4 And whiles I liue, I will not faile,
to worship thee alway:
And in thy name I shall lift vp
mine hands when I do pray.
5 My soule is filde as with marowe,
quihlk is both fat and sweete:
My mouth therefore shall sing such songes,
as are for thee moste meete.
6 When as in bed I thinke on thee,
-and eke all the night tide:

- 7 (For vnder couert of thy winges,
thou art my ioyfull guide.)
8 My soule doeth surely sticke to thee,
thy right hand is my power:
9 And those that seeke my soule to stroy,
them death shall sure deuoure.
10 The sworde shall them deuoure echone,
their carkases shall feede:
The hongry foxes, quihlk do rone,
their pray to seeke at neede.
11 The King, and all men shall reioyce,
that do professe Gods worde:
For liers mouthes shall then be stopt,
quihlk haue the truth disturbe.

Exaudi Deus.

PSALME LXIIII. I.H.

¶ David praith against the false reporters and
slanders, he declareth their punishment and de-
struction, to the comfort of the iust, and the glory
of God.

¶ Sing this as the 18. Psalme.

- O Lord vnto my voice giue eare,
with plaint when I do pray,
And rid my life and soule from feare
offoes that threat to slay.
2 Defend me from that sorte of men,
quihlk in deceits do lurke:
And from the frowning face of them,
that all ill feates do worke.
3 VWho whet their tongues, as we haue seene
men whet and sharpe their swordes:
They shute abroad their arrowes keene,
I meane moste bitter wordes.
4 VWith priue sleight shute they their shaft,
the vpright man to hit:
The iust vnware to strike by craft,
they care or feare no whit.
5 A wicked worke haue they decreede,
in counsell thus they crye:
To vse deceit let vs not dreede,
what? who can it espye.
6 VWhat waies to hurt they talke and muse
all times within their heart:
They all consult what feates to vse,
eche doeth inuent his part.
7 Bot yet all this shall not auaille,
when they thinke least vpon:
God with his dart shall them assaile,
and wound them euery one.
8 Their crafts and their ill tongues withall
shall worke them selues such blame:
That they shall see quihlk see their fall,
and wonder at the same.
9 Then all shall see and knowe right well
that God the thing hath wrought:
And praise his wittie workes, and tell,
what he to passe hath brought.
10 Yet shall the iust in God reioyce,
still trusting in his might:
So shall they ioye with minde and voice,
whose heart is pure and right.

Te decet hymnus.

PSALME LXV. I.Hop.

¶ A thanksgiving vnto God by the faithfull, who

are signified by *Sion and Ierusalem*, for the chusing, preservation, and gouernance of them, and for the plentiful blessinges poured forth upon all the earth.

¶ Sing this as the 30. Psalme.

Thy praise alone, O Lord, doeth reigne
in *Sion* thine owne hill :

Their vowes to thee they do maintaine,
and their behests fulfill.

2 For that thou doest their praier heare,
and doest thereto agree :

Thy people all both farre and neare,
with trust shall come to thee.

3 My wicked deedes preuaile, O Lord,
they power haue ouer me :

But thou shalt mercie vs accomde,
although we sinfull be.

4 The man is blest whome thou doest chuse,
within thy Court to dwell :

Thy house and Temple he shall vse,
with pleasures that excell.

5 Thou wilt in iustice heare vs God,
our health of thee doeth rise :

The hope of all the earth abroad,
and the sea coastes likewise.

6 With strength he is beset about,
and compass with his power :

He maketh the mountaines strong and stout,
to stand in euery stoure.

7 The swelling seas he doeth asswage,
and maketh their streames full still :

He doeth restraine the peoples rage,
and ruleth them at his will.

8 The folke that dwell full farre on earth,
shall dreade thy signes to see :

Thou shalt the morne and euen with mirth,
make passe with praise to thee.

9 When that the earth is chapt and dry,
and thirsteth more and more :

Then with thy drops thou doest apply,
and muche encrease her store.

The flud of God doeth ouerflowe,
and so doeth cause to spring :

The seede and corne which men do sowe,
for he doeth guide that thing.

10 With wette thou doest her sorowes fill,
whereby her clods do fall :

Thy drops to her thou doest distill,
and blesse her frute withall.

11 Thou deckst the earth of thy gud grace,
with faire and pleasant crop :

Thy cloudes distill their dew apace,
great plenty they do drop.

12 The pastures of the desert drop,
with fatnes they abound :

The hills also for ioy shall hop,
so fertill is their ground.

13 In pastures plaine the flocks do feede,
and couer all the earth :

The valies with corne shall so excede,
that men shall sing for mirth.

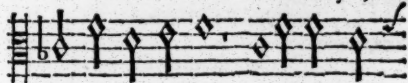
Iubilate Deo.

PSALME LXVI. I. Hop.

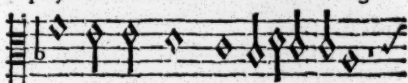
¶ He exhorteth to praise the Lord, in his wonderfull workes. He setteth forth the power of God to assuage rebels, and sheweth Gods mercie to Israel, and to prouoke all men to heare, and praise his name.



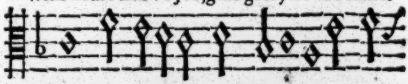
E men on earth in God reioyce, with



praye set furth his name : Extoll his might



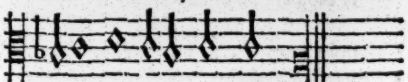
with heart and voyce, giue glory to the same.



2 How wonderfull O Lord, say ye, in all thy



workes thou art : Thy foes for feare shall seeke



to thee, full sore against their heart.

4 All men that dwell the earth throughout,
shall praise the name of God :

The laude thereof the worlde about,
they shall shewe furth abroad.

5 All folke come furth, beholde and see,
what things the Lord hath wrought :

Marke well the wondrous workes that he,
for man to passe hath brought.

6 He laid the sea like heapes on him,
therein a way they had :

On sure to passe bothe faire and dry,
whereof our hearts were glad.

7 His might doeth rule the worlde away,
his eyes all things beholde :

All such as wolde him disobey,
by him shall be controule.

8 Ye people giue vnto our God,
due laude and thanks alwaies :

VVith ioyfull voice declare abroad,
and sing vnto his praise.

9 Quhilk doeth endue our soule with life,
and it preserue withall :

He staieth our feete so that no strife,
can make vs slippe or fall.

10 The Lord doeth proue our deedes with fire,
if that they will abide :

As workemen do when they desire,
to haue their siluer tride.

11 Thou hast vs taken in the snare,
where we haue bene full long :

Our loynes likewise they compass are

with

with chaines and fetters strong.

- 12 And thou also didst suffer men,
on vs to ride and raigne :
VVe went through fire and water then,
for very grief and paine.
Yet sure thou doest of thy gud grace,
dispose it to the best:
And bring vs out into a place,
to liue in wealth and rest.
- 13 Vnto thy house resort will I,
to offer and to pray:
And there I will my selfe apply,
my vōwes to thee to pay.
- 14 The vōwes that with my mouth I spake
in all my grief and smart:
The vōwes (I say) quihilk I did make,
in dolour of my hart.
- 15 Brunt offering I will giue to thee
of incense and fat rammes:
Yea, this my sacrifice shall be,
of bullocks, goates, and lambes.
- 16 Come furth and hearken here full sune,
all ye that feare the Lord:
VWhat he for my pure soule hath done,
to you I will record.
- 17 Full oft I calde vpon his grace,
this mouth to him did cry:
My tongue likewise did speed a pace
to praise him by and by.
- 18 Bot if I feele my heart within,
in wicked works reioyce:
Or if I haue delite to sinne,
God will not heare my voice.
- 19 Bot surely God my voice hath heard,
and what I did require:
My praier he did well regarde,
and granted my desire.
- 20 All praise to him that hath not put,
nor cast me out of minde:
Nor yet his mercy from me shut,
quihilk I do cuer finde.

Deus misericatur.

PSALME LXVII. W. Whit.

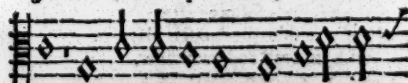
¶ A sweete praier for all the faithfull to obtaine the
fauour of God and to be lightened with his coun-
tenance, to the end that his way and iudgements
may be knowne throughout the earth: reioicing
that God is the governour of all nations.



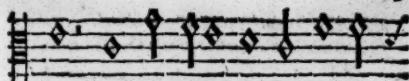
Vr God that is Lord, and autor of



grace: Turne to vs pure soules, his mercifull



face. His blessings increafe, defend vs with



might: And shewe vs his loue, and counte-



nance bright.

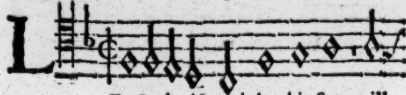
- 2 That whiles in this earth,
we wander and walke,
Thy waies may be knowen,
in thought, deede, and talke:
And how thy great loue
toward mankind is bent,
Since thy sauing health,
to all folkes is sent.
- 3 The people therefore,
o God, let them praise
Thy wonderfull workes,
and mercifull waies.
Yea, let all the worlde
bothe farre, wide, and neare,
Praise thee their Lord God,
with reuerence and feare.
- 4 Oh, let the whole worlde
be glad and reioyce,
And praise thee their God,
with heart and with voice.
For thou shalt iudge all,
with iudgement moste right:
And likewise on earth,
shalt rule by thy might.
- 5 O souereigne God,
whose workes passe all fame,
Let all people praise
thy glorious name:
All people, I say,
in euery place,
Let them giue thee praise,
and extoll thy grace.
- 6 So shalt thou then cause,
the earth frute to beare
Moste plentifully,
and euery where:
And God, euen God,
on whome we do call,
His blessings shall giue,
and prosper vs all.
- 7 So then we shall feele
Gods blessings echone,
And so of his grace
there shall complaine none:
Then all the worldes endes
and countries throughout,
His marueilous power,
shall feare and redoubt.

Exurgat Deus.

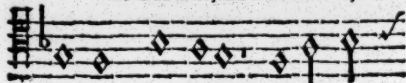
PSALME LXVIII. Tho. Stern.

¶ David expresth the wonderfull mercies of God
towards his people, who by all meanes and moste
strange sortes declareth himselfe to them. Gods
Kirk therefore by reason of his promyses, grace,

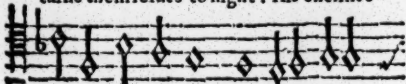
and victories, doth excell all worldly things, wherefore all men are moued to praise God for euer.



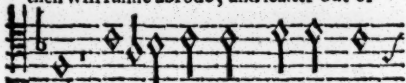
Et God arise, and then his foes, will



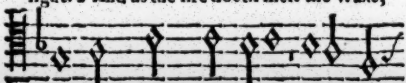
turne themselues to flight: His enemies



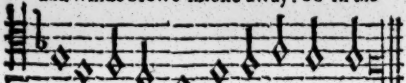
then will runne abroad, and scatter out of



fight. 2 And as the fire doeth melt the waxe,



and winde blowe smoke away: So in the



presence of the Lord, the wicked shall decay.

3 Bot righteous men before the Lord,
shall hartely reioyce:
They shall be glad and merie all,
and chearfull in their voice.

4 Sing praise, sing praise vnto the Lord,
who rideth on the skie:
Extoll this Name of Iah our God,
and him do magnifie.

5 That same is he that is aboue,
within his holy place,
That Father is of fatherles,
and Iudge of widowes case.

6 Houses he giueth and issue bothe,
vnto the comfortles:
He bringeth bondmen out of thrall,
and rebels to distres.

7 VVhen thou didst marche before thy folke,
th' Egyptians from among:
And brought them through the wilderness,
quhilk was bothe wide and long.

8 The earth did quake, the raine powred downe,
heard were great claps of thunder:
The mount Sinay shuke in such sorte,
as it wolde cleaue a sunder.

9 Thine heritage with dropes of raine,
aboundantly was weicht:
And if so be it barren waxt,
by thee it was refresht.

10 Thy chosen flocke doeth there remaine,
thou hast prepared that place:
And for the pure thou didst prouide,
of thine especiall grace.

11 God will giue women causes iust,

to magnifie his Name:

VVhen as his people triumphes make,
and purchase brute and fame.

12 For puissant kings for all their power,
shall flee and take the foile:
And women quhilk remaine at home,
shall helpe to part the spoile.

13 And though ye were as blacke as pots,
your hewe shulde passe the dowe:
Whose winges and fethers seeme to haue,
siluer and golde aboue.

14 When in this land God shall triumph,
ouer kings bothe high and lowe:
Then shall it be like Salmon hill,
as white as any snowe.

15 Though Basan be a futefull hill,
and in height others passe:
Yet Sion Gods moste holy hill,
doeth farre excell in grace.

16 Why bragge ye thus, ye hills moste high,
and leape for pride together?
This hill of Sion God doeth loue,
and there will dwell for euer.

17 Gods army is two millions,
of warriors gud and strong:
The Lord also in Sinai,
is present them among.

18 Thou didst, O Lord, ascend on high,
and captiues led them all:
Who in times past thy chosen flocke,
in prison kept and thrall.

Thou madst them tribute for to paye,
and such as did repine,
Thou didst subdue, that they might dwell
in thy Temple diuine.

19 Now praised be the Lord, for that
he powrth on vs such grace:
From day to day he is the God
of our health and solace.

20 He is the God from whome alone,
saluation cometh plaine:
He is the God by whome we scape,
all dangers, death, and paine.

21 Thus God will wound his enemies head,
and breake the heary scalpe
Of those, that in their wickednes,
continually do walke.

22 From Basan will I bring, said he,
my people and my sheepe:
And all mine owne, as I haue done,
from danger of the deepe.

23 And make them dippe their feete in blud,
of those that hate my name:
And dogs shall haue their tongues embrude,
with licking of the same.

24 All men may see how thou, O God,
thine enemies doest deface:
And how thou goest, as God and King,
into thine holy place.

25 The fingers go before with ioye,
the minstrels followe after:
And in the middes the damfels playe
with timbrell and with taber.

26 Now in thy Congregations,

O Israell, praise the Lord :
 And Jacobs whole posteritie,
 giue thanks with one accord.
 27 Their chief was litle Benjamin,
 bot Iuda made their hoste :
 With Zabulon, and Neptalim,
 quhilk dwelt about their coste.
 28 As God hath giuen power to thee,
 so Lord, make firme and sure,
 The thing that thou hast wrought in vs,
 for euer to indure.
 29 And in thy Temple giftes will we
 giue vnto thee, O Lord,
 For thine vnto Ierusalem
 sure promise made by word.
 Yea, and strange kings, to vs subdude,
 shall do like in those daies :
 I meane to thee, they shall present
 their giftes of laude and praise.
 30 He shall destroy the spearemens rankes,
 these calues and buls of might :
 And cause them tribute pay, and daunt
 all suche as loue to fight.
 31 Then shall the Lordes of Egypt come,
 and presents with them bring :
 The Mores moste blacke shall stretch their hands
 vnto their Lord and King.
 32 Therefore ye kingdomes of the earth,
 giue praise vnto the Lord :
 Sing Psalmes to God with one consent,
 thereto let all accord.
 33 VVho though he ride and euer hath
 aboute the heauens bright,
 Yet by the fearefull thunder claps,
 men may well knowe his might.
 34 Therefore the strength of Israell,
 ascribe to God on hie,
 VVhose might and power doeth farre extend,
 aboute the cloude skie.
 35 O God, thine holines and power,
 is dread for euermore :
 The God of Israell giueth vs strength,
 praised be God therefore.

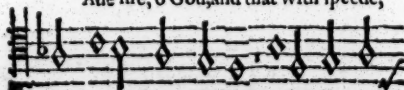
Saluum me fac.

PSALME LXIX. I. Hop.

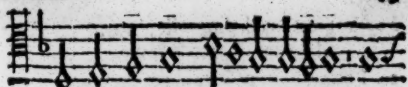
*Christ and his elect is figured in Davids zeale and
 anguish, the malicious crueltie of whose enemies
 and their punishment, Iudas and such traytours
 noteth who are accursed. Then gathereth he cou-
 rage in afflictions & offereth prayes to God who
 are more acceptable then all sacrifices. Finally, he
 doeth prouoke all creatures to praises, prophecyng
 of the kingdome of Christ and building of Iuda,
 where all the faithfull and their seede shall dwell
 for euer.*



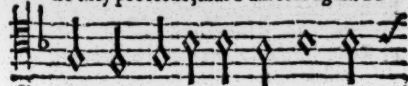
Aue me, O God, and that with speede,



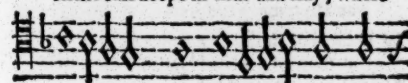
the waters flowe full fast : So nie my soule



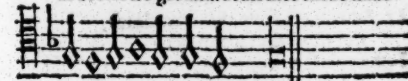
do they proceede, that I am fore agast. 2 I



sticke full deepe in filth and clay, where



as I feele no ground: I fall into suche fluds



I say, that I am like be drounde.
 3 VVith crying oft I faint and quaille,
 my throte is hoarse and drie :
 VVith loking vp my sight doeth faile,
 for helpe to God on hie.
 4 My foes quhilk seeke for to oppresse
 my soule, with hate are led :
 In number sure they are no lesse,
 then hairees are on my head.
 Though for no cause they vex me sore,
 they prosper and are glad :
 They do compell me to restore,
 the things I nener had.
 5 What I haue done for want of wit,
 thou Lord all times canst tell :
 And all the sinne that I commit,
 to thee is knowne full well.
 6 (O God) of hostes defend and stay,
 all those that trust in thee :
 Let no man doubt or shrinke away,
 for ought that chanceth me.
 7 It is for thee, and for thy sake,
 that I do beare this blame :
 In spite of thee, they wolde me make,
 to hide my face for shame.
 8 My mothers sonnes my brethren all,
 forsake me on a rowe :
 And as a stranger they me call,
 my face they will not knowe.
 9 Vnto thy housee suche zeale I beare,
 that it doeth pine me much :
 Their checks and taunts at thee, to heare
 my very heart doeth grutch.
 10 Though I do fast my flesh to chaste,
 yea, if I weepe and mone :
 Yet in my teeth this geare is cast,
 they passe not thereupon.
 11 If I for grief, and paine of heart,
 in sackcloth vse to walke :
 Then they anone will it peruert,
 thereof they iest and talke.
 12 I was a talke to all the throng,
 that sat within the gate :
 The drunkards likewise in their songe,
 of me did talke and prate.
 13 Bot thee the while (O Lord) I pray,
 that when it pleaseth thee :

For thy great truth thou wilt alway.
send downe thine aide to me.

14 Plucke thou my feete out of the myre,
from sinking do me keepe:
From suche as me pursue with ire,
and from the waters deepe.

15 Left with the waues I shulde be drown'd,
and depth my soule deuoure:
And that the pit shulde me confound,
and shut me in her power.

16 O Lord of Hostes to me giue care,
as thou art gud and kinde:
And as thy mercy is moste deare,
Lord haue me in thy minde.

17 And do not from thy seruant hide,
nor turne thy face away:
I am oppress'd on euery side,
in haste giue care I say.

18 O Lord vnto my soule drawe nie,
the same with aide repose:
Because of their great tyranny,
acquite me fro my foes.

19 That I abide rebuke and shame,
thou knowest, and thou canst tell:
For those that seeke and worke the same,
thou seest them all full well.

20 VVhen they with brags do breake my heart,
I seeke for helpe anone:
Bot finde no friends to ease my smart,
to comfort me not one.

21 Bot in my meate they gaue me gall,
to cruell for to thinke:
And gaue me in my thirst withall,
strong vineger to drinke.

22 Lord turne their table to a snare,
to take them selues therein:
And when they thinke full well to fare,
then trap them in the gin.

23 And let their cies be darke and blinde,
that they may nothing see:
Bowe downe their backs, and do them bind,
in thraldome for to be.

24 Powre out thy wrath as hote as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take holde vpon them all.

25 As desert dry their house disgrace,
their offspring eke expell:
That none thereof possesse their place,
nor in their tents do dwell.

26 If thou doest strike the man to tame,
on him they lay full fore:
And if that thou do wound the same,
they seeke to hurt him more.

27 Lord let them heape vp mischief still,
sith they are all peruert:
That of thy fauour and gud will,
they neuer haue no part.

28 And dash them cleane out of the buke
of life, of hope, of trust:
That for their names they neuer luke,
in number of the iust.

29 Though I, O Lord, with we and grief,
haue bene full sore oppress'd:

Thy helpe shall giue me suche relief,
that all shall be redrest.

30 That I may giue thy Name the praise,
and shewe it with a song:
I will extoll the same alwaies,
with hearty thankes among.

31 Quhilk is more pleasant vnto thee,
(suche minde thy grace hath borne:
Then either Oxe or Calfe can be,
that hath bothe hufe and horne.

32 VVhen simple folke do this beholde,
it shall reioyce them sure:
All ye that seeke the Lord, be holde,
your life for aye shall dure.

33 For why? the Lord of Hostes doeth heare
the pure when they complaine:
His prisoners are to him full deare,
he doeth them not disdaine.

34 VVherefore the skie and earth belowe,
the sea with fild and streame:
His praise they shall declare and shoue,
with all that liue in them.

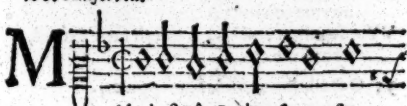
35 For sure our God will Sion saue,
and Iudas citics build:
Muche folke possesi on there shall haue,
her streetes shall all be fild.

36 His seruants seede shall keepe the same,
all ages out of minde:
And there all they that loue his Name,
a dwelling place shall finde.

Deusin adiutorium.

PSALME LXX. W. Ke.

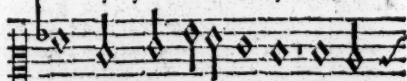
He praith to be right speedily deliuered, his enemies to be ashamed, and all that seeke the Lord in to be comforted.



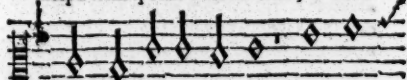
Ake haste, O God, to set me free:



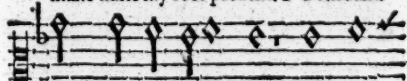
For why my foes are fiercely bent, For



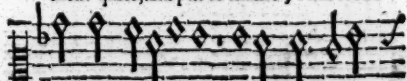
helpe with speede I call to thee, O Lord



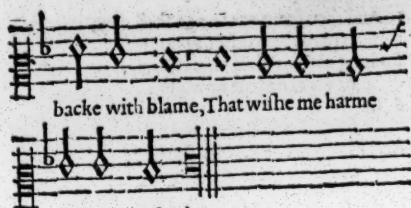
make haste my foes preuent, a Confound



them quite, and put to shame, That seeke



my soule furiously: Let them be turned
backs



backe with blame, That wilhe me harme



without cause why.

- 3 Let them be, Lord, as men forlorne,
And turned backe with shame in deede,
Quhi lk cry, Aha, aha, in scorn,
As though thou couldst not helpe at neede.
- 4 Bot suche as do thy trueth approue,
Let those be glad, and ioye in thee:
And suche as thy saluation loue,
Say thus, ô God thou praised be.
- 5 Bot now, ô God, I still remaine,
In needines and great distresse:
Make haste therefore me to sustaine:
Delay not, Lord, bot send redresse

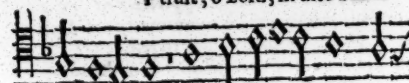
In te Domine.

PSALME LXXI. W. Whit.

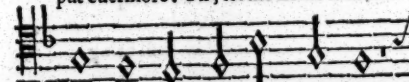
He praeth in faith established by promise, and confirmed by the worke of God from his youth, so be deliuered from his wicked and cruel sonne Absolon with his confederacy, promising to be thankfull therefore.



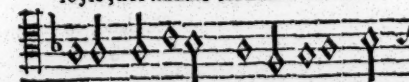
Y trust, ô Lord, in thee I haue



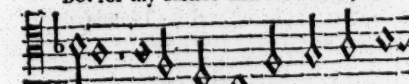
put euermore: Oh, let me neuer take the



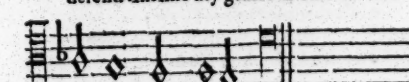
foyle, nor shrinke for shame therefore.



Bot for thy Iustice sake me rescue, and



defend: Incline thy gracious care to me.



and now some succour send.

- 3 Be thou my rocke moste sure,
that aye I may be bolde:
Thou hast giuen charge to saue me sound,
and art my towre and holde.
- 4 O thou my God and Lord,
from wicked hands me shilde,

And from all cruell enemies rage,
quhilk seeke to make me ycelde.

- 5 Forthou art my sure hope,
on whome I do depend:
O Lord my God, thou art my trust,
since childehode I did end.
- 6 Eea, from my mothers wombe,
thou wast my stay and guide:
Thou toldest me thence: therefore will I,
thee praise both time and tide.

7 As I a monster were,
full many fled me fro:
Yet thou wast my strong hope and trust,
so that I dread no fo.

8 Like as the gushing spring,
so shall my mouth braist out,
Thy praises and magnificence,
for euer the worlde about.

9 And now reiect me not,
when age crepth me vpon:
Ne yet forsake me in this plonge,
when strength and force is gode.

10 For they haue talkt of me,
quhilk seeke mine vtter shame:
And they quhilk wolde bereaue my life,
deuided haue the fame.

11 Saying with courage stoute,
God hath him cast away:
Pursue him hard, and holde him fast,
for none him succour may.

12 Ah God, some mercie shewe,
and be not farre from me:
My God, make haste to helpe me now,
as mine hope is in thee.

13 Strike thou my foes with shame:
kill them quhilk wolde me kill:
Let shame and slander burie them,
quhilk wolde me harme and ill.

14 The meane while patiently,
I will attend and waite:
Extolling euer more and more
thy praises high and great,

15 And though thy sweete mercies,
in nomber passe my reache:
Yet I will daily thy iustice,
and thy sauing health teache.

16 I will remaine, ô Lord,
in thy great strength and might:
I will recorde thy bountie great,
and bring it furth to light.

17 My God thou hast me taught,
euen from my youth thy sawes,
And hitherto I haue set furth
thy diuine workes and lawes.

18 Forsake me not now, Lord,
in this my gray hoarsenesse:
Thy mighty power till I haue taught,
this age, and their successe.

19 As for thy iustice, Lord,
it is in deede moste hie:
For thou hast made wonderfull things,
ô God, who is like thee?

20 For thou hast made me see,

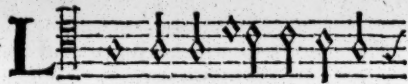
full great troubles and grief:
 Bot when thou turn'dst comfort I felt,
 by life thou sendst relief.

- 21 Mine honour and estate,
 thou hast increased so:
 That by thy louing face I feele,
 my selfe comforted tho.
 22 Therefore thy trueth will I,
 on violes praise my Lord:
 O holy one of Israell,
 mine harpe shall eke accord.
 23 My lippes shall sing for ioye,
 when I shall tune thy praise:
 Likewise my soule by thee redeeme,
 the same shall do alwaies.
 24 Also my tongue shall speake,
 thy mercies euer and aye:
 For suche as did procure mine hurt,
 shame hath brought to decaye.

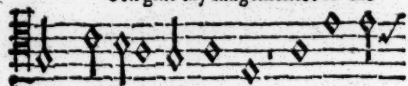
Deus iudicium.

PSALME LXXII. I. Hop.

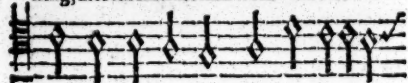
Gods kingdome by Christ is represented by Salomon, vnder whome shall be righteousness, peace, and felicitie, vnto whome all Kings and nations shall do homage, whose name and power shall endure for euer.



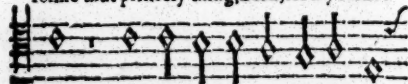
Ord giue thy iudgementes to the



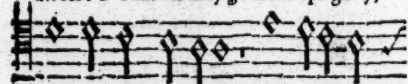
King, therein instruct him well: And with his



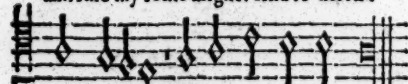
sonne that princely thing, Lord, let thy iustice



dwel. 2 That he may gouerne vprightly,



and rule thy folke aright: And so descend



through equitie, the pure that haue no might.

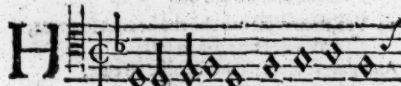
- 3 And let the mountaines that are his,
 vnto their folke giue peace:
 And eke let litle hils apply,
 in iustice to encrease.
 4 That he may helpe the weake and pure,
 with aide, and make them strong:
 And eke destroy for euermore,
 all those that do them wrong.

- 5 And then from age to age shall they,
 regarde and feare thy might.
 So long as Sunne doth shine by day,
 or els the Mune by night.
 6 Lord make the King vnto the iust,
 like raine to fields new mowen:
 And like to drops that lay the dust,
 and fresh the land vsowen.
 7 The iust shall flourish in his time,
 and all shall be at peace:
 Vntill the Mune shall leaue to prime,
 waste, change, and to encrease.
 8 He shall be Lord of sea, and sand,
 from shoare to shoare through out
 And from the fuds within the land,
 through all the earth about.
 9 The people that in desert dwell,
 shall kneele to him full thicke:
 And all his enemies that rebell,
 the earth and dust shall licke.
 10 The Lords of all the Iles thereby,
 great gifts to him shall bring:
 The kings of Sabe and Araby,
 giue many costly thing.
 11 All kings shall seeke with one accord,
 in his gud grace to stand:
 And all the people of the worlde,
 shall serue him at his hand.
 12 For he the needie sort doeth saue,
 that vnto him do call:
 And eke the simple folke that haue
 no helpe of man at all.
 13 He shall take pitie on the pure,
 that are with neede opprest:
 He shall preserue them euermore,
 and bring their soules to rest.
 14 He shall redeeme their life from dread,
 from fraude, from wrong, from might:
 And eke their blud shall be in deede,
 moste pretious in his sight.
 15 Bot he shall liue, and they shall bring
 to him of Sabas golde:
 He shall be honored as a King,
 and daily be extolde.
 16 The mightie mountaines of his land,
 of corne shall beare suche throng:
 That it like Cedar trees shall stand,
 in Libanus full long.
 17 Their cities eke full well shall speede,
 the frutes thereof shall passe:
 In plentie it shall farre exceede,
 and spring as greene as grasse.
 18 For euer they shall praise his Name,
 while that the Sunne is light:
 And thinke them happy through the same,
 all folke shall blesse his might.
 19 Praise ye the Lord of Hostes, and sing
 to Israels God eche one:
 For he doeth euery wondrous thing,
 yea, he him selfe alone.
 20 And blessed be his holy Name,
 all times eternally:
 That all the earth may praise the same,
 Amen, Amen, say I.

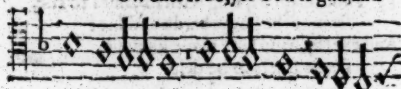
Vtique bonus est Deus.

PSALME LXXIIIL Tho. Ster.

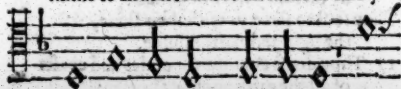
¶ David teacheth that neither the prosperitie of the
vngodly, nor the affliction of the god ought to
discourage Gods children, but rather moue them
to consider Gods providence, and to reuerence his
iudgements, for that the wicked vanish away like
smoke, and the godly enter into life euerlasting, in
hope whereof he resigneth him selfe to Gods
handles.



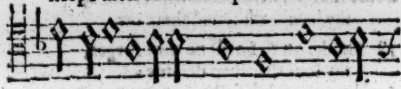
Ow euer it be, yet God is gud, and



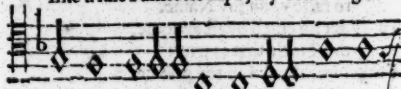
kinde to Israell: And to all suche as safely



keepe their conscience pure and well. Yet



like a fule I almoste slept, my feete began



to slide: And or I wist, euen at a pinch, my



steps awry gan glide.

3 For when I sawe suche falish men,
I grudge and did disdain,
That wicked men all things shulde haue,
without turmoile or paine.

4 They neuer suffer pangs nor grief,
as if death shulde them smite:
Their bodies are bothe stout and strong,
and euer in gud plite.

5 And free from all aduersitie,
when other men be shent:
And with the rest they take no part
of plague or punishment.

6 Therefore presumption doeth embrace
their necks, as doeth a chaine:
And are euen wrapt, as in a robe,
with rapine and disdain.

7 They are so fed, that euen for fat
their eyes oft times oft start:
And as for worldly guds, they haue
more then can with their heart.

8 Their life is moste licentious,
boasting much of the wrong,
Quiblk they haue done to simple men,
and euer pride among.

9 The heauens and the lining Lord,
they spare not to blasphem:
And prate they do on worldly things,
no wight they do esteeme.

10 The people of God oft times tume backe,
to see their prosperous state:
And almoste drinke the selfe same cup,
and followe the same rate.

11 How can it be that God, say they,
shulde knowe and vnderstand:
These worldly things, since wicked men,
be Lords of sea and land?

12 For we may see how wicked men,
in riches still increase:
Rewarded well with worldly guds,
and liue in rest and peace.

13 Then why do I from wickednes,
my fantasie refraine?
And wash mine handes with innocents,
and cleanse mine heart in vaine?

14 And suffer scourges enery day,
as subiect to all blame?
And euery morning from my youth,
susteine rebuke and shame?

15 And I had almoste said as they,
mislaking mine estate:
Bot that I shulde thy children iudge,
a folke vnfortunate.

16 Then I bethought me how I might,
this matter vnderstand:
Bot yet the labour was to great,
for me to take in hand.

17 Vntill the time I went into
thine holy place: and then
I vnderstode right perfectly,
the end of all these men.

18 And namely how thou settest them,
vpon a slippery place,
And at thy pleasure and thy will,
thou doest them all deface.

19 Then all men muse at that strange sight,
to see how suddenly,
They are destroide, dispatch, consume,
and dead so horribly.

20 Muche like a dreame when one awaketh,
so shall their wealth decay:
Their famous names in all mens sight,
shall ebbe and passe away.

21 Yet thus mine heart was grieved then,
mine mind was muche opprest:

22 So fond was I, and ignorant,
and in this point a beast.

23 Yet neuertheles by my right hand,
thou holdst me alwaies fast.

24 And with thy counsell doest me guide,
to glory at the last.

25 What thing is there that I can wish,
bot thee in heauen aboue?
And in the earth there is nothing,
like thee that I can loue.

26 My flesh and eke mine heart do faile,
bot God doeth faile me neuer:
For of mine heart God is the strength,
my portion eke for euer.

- 27 And lo, all such as thee forsake,
thou shalt destroy echone:
And those that trust in any thing,
sauing in thee alone.
28 Therefore will I drawe neare to God,
and euer with him dwell:
In God alone I put my trust,
thy wonders will I tell.

Vt quid Deus.

PSALME LXXIIII. I.H.

¶ A complaint of the destruction of the Kirk and true religion, under the name of Sion, and the altars destroyed. But trust in the might and free mercies of God, by his covenant, requireth helpe and succour to the glory of his Name, the saluation of his pure afflicted seruants, and the confusio[n] of his proud enemies.

¶ Sing this as the 27. Psalme.

- V**Hy art thou Lord so long from vs,
in all this danger deepe?
Why doeth thine anger kindle thus,
at thine owne pasture sheepe?
2 Lord call the people to thy thought,
quhilk haue bene thine so long:
The quhilk thou haste redeemde and bought
from bondage fore and strong.
Haue minde therefore and thinke vpon,
remember it full well
Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.
3 Lift vp thy fute, and come in haste,
and all thy foes deface:
Quhilk now at pleasure rob and waste,
within thy holy place.
4 Amid thy Congregations all,
thine enemies roare (O God)
They set as signes on euery wall,
their banners splayde abroad.
5 As men with axes hewe the trees,
that on the hills do growe:
So shine the bills and swordes of these,
within thy Temple now.
6 The siling sawe, the carued bordes,
the gudly grauen stones:
With axes, hammers, bills and swordes,
they beat them downe at once.
7 Thine holy place with fire flame,
to grounde they haue downe cast:
The house appointed to thy Name,
defiled is and waste.
8 And thus they said within their heart,
dispatche them out of hand:
Then burne they vp in euery part,
Gods houses through the land.
9 Yet thou no signe of helpe doest send,
our Prophets all are gone:
To tell when this our plague shall end,
among vs there is none.
10 When wilt thou Lord, once end this shame,
and quaille thine enemies strong:
Shall they alwaies blaspheme thy Name,
and raile on thee so long?
11 Why doest thou drawe thy hand a backe?

and hide it in thy lap?
O plucke it out, and be not slacke,
to giue thy foes a rap.

- 12 O God, thou art my King and Lord,
and euermore hast bene:
Yea, thy gud grace throughout the world,
for our gud helpe hath scene.
13 The seas that are so deepe and dead,
thy might did make them dry:
And thou didst breake the Serpents head,
that he therein did die.
14 Yea, thou didst breake the heades so great,
of Whales that are so fell:
And gauest them to those folke to eate,
that in the deserts dwell.
15 Thou madst a spring with streames to rise,
from rocke bothe harde and hie:
And eke thy hand hath made likewise,
deepe riuers to be drie.
16 Bothe day and eke the night are thine,
by thee they were begonne:
Thou settst to serue vs with their shine,
the light and eke the sunne.
17 Thou doest appoint the endes and coasts
of all the earth about:
Bothe summer heates, and winter frosts,
thy hand hath found them out.
18 Thinke on (O Lord) no time forget,
thy foes that thee defame:
And how the fulish folke are set,
to raile vpon thy Name.
19 O let no cruell beast deuoure,
the Turtle that is true:
Forget not alwaies in thy power,
the pure that muche do rue.
20 Regarde thy conenant and behold,
thy foes possesse the land:
All sad and darke, forworne and olde,
our Realme, as now doeth stand.
21 Let not the simple go away,
nor yet returne with shame:
But let the pure and needy aye,
giue praise vnto the same.
22 Rise Lord, let be by thee maintained,
the cause that is thine owne:
Remember how that thou blasphemede
art by the fulish one.
23 The voice forget not of thy foes,
for the presumption hie,
Is more and more encrease of those,
that hate thee spitefully.
Confitebimur tibi.
PSALME LXXV. I.C.
¶ The faithfull praise the Lorde, who shall come to iudge at his time, whē the wicked shall drinke the cup of his wrath. But the righteous shall be exalted to honour.
¶ Sing this as the 67. Psalme.
O God, laude and praise,
we will giue to thee:
O vs at all times
thou shalt thanked be:
Sith thy Name is neare,

they will without doubt,
Thy workes of great fame,
declare and shewe out.

1 VVhen I (sayeth God)
a meete time shall see,
I will rightly iudge.
3 For though the earth be,
VVith all that there dwell,
dissolued and waiste,
Her pillers shall I
make stable and faste.

4 I said to the fules,
learne nowe to be wise:
And to the peruerse,
let not your horne rise.

5 Lift not vp (I said)
your hornes thus on hie:
Nor yet with stiffe necke,
speake presumptuously.

6 For why? high degree,
proceedes in no parte:
From East, nor from VVest,
ne yet from desert.

7 Bot God is the Iudge,
who onely hath power,
To throwe and cast downe,
or raise vp eche houre.

8 For lo, in his hand,
a cup now hath God
Of strong wine, full mixt,
quihilk he powrth abroad.
The wicked eche one,
the dregs of that cup
Shall doutles wring out,
and drinke them all vp.

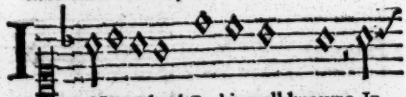
9 Bot I will declare
and shew furth alwaies,
And to Jacobs God
will sing laude and praise.

10 The wicked mens hornes
in twaine breake will I:
Bot the iust mens, shall
be lifted on hie.

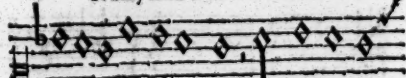
In Iudxa.

PSALME LXXVI. R. Po.

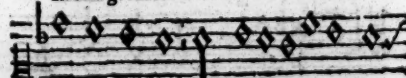
¶ Here is described the power of God and care for
the defence of his people by the destruction of Se-
nacharibes army, for the quihilk the faithfull are
exhortet to be thankfull.



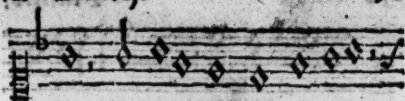
N Iury land God is well knowne, In



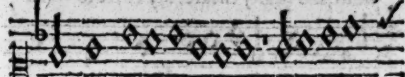
Israell great is his Name. He chose out Sa-



lam for his owne, His Tabernacle of great



fame: Thercin to raise: and mount Sion,



To make his habitation, And residence



within the same,

8 There did he breake the bowemens shafies,
Their fire darts so swift of flight:
Their shieldes, their iwordes, and al their crafts
Of warre, when they were boune to fight.

4 More excellent and more mighty,
Art thou therefore then mountaines hie,
Of rauenous wolues without all right.

5 The stout hearted were made a praye,
A sudden sleepe did them confounde:
And all the strong men in that fraye,
Their feeble handes they haue not founde.

6 At thy rebuke, o Jacobs God,
Horses with chariots ouertrode,
As with dead sleepe were cast to grounde,

7 Fearefull art thou (o Lord our guide)
Yea, thou alone: and who is he
That in thy presence may abide,
If once thine anger kindled be?

8 Thou makest men from heauen to heare,
Thy iudgements iust: the earth for feare,
Stilled with silence then we see,

9 When thou, o Lord, beginst to rise,
Sentence to giue, as Iudge of all,
And in the earth doest enterprise,
To ridde the humble out of thrall.

10 Certes, the rage of mortall men,
Shall be thy praise: the remnant them
Of their furie thou bindst with all.

11 Vowe, and performe your vowes therefore
Vnto the Lord your God, all ye:
That rounde about him dwell: adore
This fearefull one with offerings free.
12 Quhilk may cut of at his vintage,
The breath of Princes in their rage:
To earthly kings fearefull is he.

Voce mea ad.

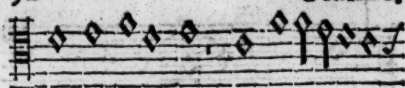
PSALME LXXVII. I.H.

¶ David rehearseth his great afflictions and grie-
uous temptations, whereby he is driven to consi-
der his former conuersation and the course of
Gods workes in the preservation of his seruants,
and so he confirmeth his faith against these tem-
ptations.

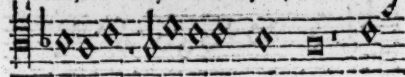


With my voyce to God do cry, with

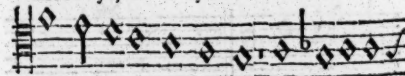
G ij



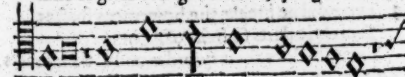
heart, and hearty cheare: My voyce to God I



lift on hye, and he my sute doeth heare. 2 In



time of grief I fought to God, by night no rest



I tuke: Bot stretcht my handes to him abroad,



my soule comfort forsaake.

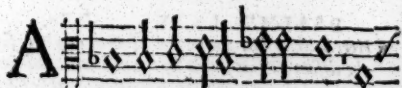
- 3 When I to thinke on God entend,
my trouble then is more:
I spake, bot coule not make an end,
my breath was stopt so fore.
- 4 Thou heldst mine eies suche wise from rest,
that I alwaies did wake:
With feare I was so fore opprest,
my speache did me forsaake.
- 5 The daies of olde in minde I cast,
and oft did thinke vpon:
The times and ages that are past,
full many yeares by gon.
- 6 By night my songes I call to minde,
once made thy praise to shewe:
And with my heart muche talke I finde,
my sprites do searche to knowe.
- 7 VVill God (said I) at once for all,
cast of his people thus.
So that hence furth no time he shall,
be friendly vnto vs?
- 8 VVhat is his gudnes cleane decayde,
for ever and a day?
Or is his promise now delayde,
and doeth his trueth decay?
- 9 And will the Lord our God forget,
his mercies manifolde?
Or shall his wrath encrease so hote,
his mercie to withholde?
- 10 At last I said, my weakenes is
the cause of this mistrust:
Gods mighty hand can helpe all this,
and change it when he lust.
- 11 I will regarde and thinke vpon,
the working of the Lord:
Of all his wonders past and gone,
I gladly will record.
- 12 Yea, all his workes I will declare,
and what he did deuise:
To tell his facts I will not spare,
and eke his counsell wise.

- 13 Thy workes (O Lord) are all vpright,
and holy all abroad:
What one hath strength to match the might,
of thee O Lord our God?
- 14 Thou art a God, that doest furth shewe
thy wonders euery houre:
And so doest make the people knowe,
thy vertue and thy power.
- 15 And thine owne folke thou didst defend,
with strength and stretched arme:
The sonnes of Iacob that discend,
and Iosephs seede from harme.
- 16 The waters, Lord perceiued thee,
the waters sawe thee well:
And they for feare aside did fle,
the depthes on trembling fell.
- 17 The cloudes that were both thicke & blacke,
did raine full plenteously:
The thunder in the aire did cracke,
thy shaftes abroad did flie.
- 18 Thy thunder in the fire was heard,
the lightning from aboue:
VVith flashes great made men afeard,
the earth did quake and mone.
- 19 Thy wayes within the sea do lye,
thy pathe in waters deepe:
Yet none can there thy steppes espye,
nor knowe thy pathe to keepe.
- 20 Thou leadst thy folke vpon the land,
as sheepe on euery side:
By Moyse and by Aarons hand,
thou didst them safely guide.

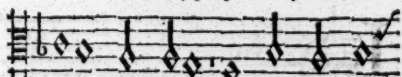
Attendite populi.

PSALME LXXVIII. Tho. Stern.

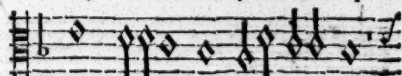
He sheweth how God of his mercy chose his Kirk
of the posterity of Abraham, casting in their teeth
the rebellion of their fathers, that their children
might acknowledge Gods free mercies, and be a-
shamed of their peruerse ancestors. The holy Ghost
hath comprehended as it were the summe of all
Gods benefites, that the grosse people might see in
fewe wordes the effect of the whole histories.



Ttend my people to my Law, and



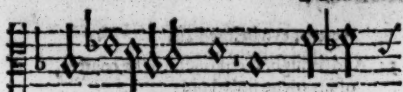
to my wordes incline: My mouth shall speake



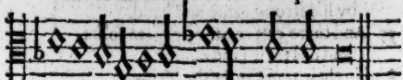
strange parables, and sentences diuine.



Quhilk we our selues haue heard and leard,



euē of our fathers olde: And quihlk for



our instruction, our Fathers haue vs tolde.

4 Because we shulde not keepe it close,
from them that shulde come after:
Who shulde Gods power to their race praise,
and all his workes of wonder.

5 To Iacob he commandement gaue,
how Israell shulde liue:

Willing our Fathers shulde the same,
vnto their children giue.

6 That they and their posteritie,
that were not sprong vp tho:
Shulde haue the knowledge of the Law,
and teache their seede also.

7 That they might haue the better hope,
in God that is aboue:
And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as their Fathers were,
rebelling in Gods fight:
And wolde not frame their wicked hearts,
to knowe their God aright.

9 How went the people of Ephraim,
their neighbours for to spoile:
Shuting their darts the day of warre,
and yet they take the foile?

10 For why? they did not keepe with God,
the couenant that was made:
Nor yet wolde walke or leade their lines,
according to histrade.

11 Bot put into obliuion,
his counsell and his will:
And all his workes moste magnifick,
quihlk he declared still.

12 What wonders to our forefathers,
did he him selfe disclofe,
In Egypt land, within the field,
that calde is Taneos?

13 He did deuide and cut the sea,
that they might passe at once:
And made the waters stand as still,
as doeth an heape of stones.

14 He led them secret in a cloude,
by day when it was bright:
And all the night, when darke it was,
with fire he gaue them light.

15 He brake the rocks in wilddemes,
and gaue the people drinke:
As plentiful, as when the deepes,
do flowe vp to the brinke.

16 He drew out riuers out of rockes,
that were bothe dry and harde:
Of such abundance that no fluds,
to them might be comparde.

17 Yet for all this, against the Lord,
their sinne they did increase:
And stirred him that is moste high,

to wrath in wilddemes.

18 They tempted him within their hearts,
like people of mistrust:
Requiring suche a kinde of meate,
as serued to their lust.

19 Saying with murmuration
in their vnfaithfulness:

VWhat? can this God prepare for vs,
a feast in wilddemes?

20 Beholde, he strake the stonie rocke,
and fluds furthwith did flo:
Bot can he now giue to his folke,
bothe bread and flesh also?

21 VWhen God heard this, he waxed wroth,
with Iacob and his seede:

So did his indignation,
on Israell proceede.

22 Because they did not faithfully
beleue, and hope, that he:
Coule alwaies helpe and succour them,
in their necessitie.

23 VWherefore he did command the cloude,
furthwith they brake in sunder.

24 And rained downe M A N for them to eat,
a fude of mikel wonder.

25 VWhen earthly men with Angels fude,
were fed at their request.

26 He bade the East winnde blowe away,
and brought in the Southwest.

27 And rained downe flesh as thicke as dust,
and foule as thicke as sand:

28 Quihlk he did cast amidst the place,
where all their tentes, did stand.

29 Then did they eat exceedingly,
and all men had their fill:
Yet more and more they did desire,
to serue their lustes and willes.

30 Bot as the meat was in their mouthes,
his wrath vpon them fell.

31 And slewe the floure of all the youth,
and choise of Israell.

32 Yet fell they to their wonted sinne,
and still they did him grieue:
For all the wonders that he wrought,
they wolde him not beleue.

33 Their dayes therefore he shortened,
and made their honour wayne:
Their yeres did waste and passe away,
with terrour and with paine.

34 Bot euer when he plagued them,
they sought him by and by:

35 Remembring then he was their strength,
their helpe, and God moste hie.

36 Though in their mouthes they did bot glose
and flatter with the Lord:
And with their tongues, and in their hearts,
dissembled euery word.

37 For why? their hearts were nothing bent
to him, nor to his trade:
Nor yet to keepe, or to performe
the couenant that was made.

38 Yet was he still so mercifull,
when they deserued to die:
That he forgave them their misdeedes,

and wolde not them destroye.

Yea, many a time he turnde his wrath,
and did himselfe arise:

And wolde not suffer all his whole
displeasure to arise.

39 Considring that they were bot flesh,
and euen as a winde,

That passeth away, and can not well
returne by his owne kinde.

40 How often times in wildernes,
did they their Lord prouoke?

How did they mone and stirre their Lord,
to plague them with his stroke?

41 Yet did they turne againe to sinne,
and tempted God eft sune,

Prescribing to the holy Lord,
what things they wolde haue done.

42 Not thinking of his hand and power,
nor of the day, when he

Deliucred them out of the bonds,
of the fierce enemye.

43 Nor how he wrought his miracles,
as they themselues behelde.

In Egypt, and the wonders that
he did in Zoan fieldes.

44 Nor how he turned by his power,
their waters into blud,

That no man might receiue his drinke,
at riuier nor at flud.

45 Nor how he sent them swarmes of flies,
quhilk did them sore annoy:

And filde their countrey full of frogs,
quhilk thulde their land destroy.

46 Nor how he did commit their frutes,
vnto the caterpillar:

And all the labour of their handes,
he gaue to the grasshopper.

47 With hailestones he destroyd their vines,
so that they were all lost:

And not so muche as wilde figgetrees,
bot he consumed with frost.

48 And yet with hailestones once againe,
the Lord their cattell smote:

And all their flockes and heardes likewise,
with thunderbolts full hote.

49 He cast vpon them in his ire,
and in his furie strong.

Displeasure, wrath, and euill spirits,
to trouble them among.

50 Then to his wrath he made a way,
and spared not the least:

Bot gaue vnto the pestilence,
the man and eke the beast.

51 He strake also the first borne all,
that vp in Egypt came:

And all the chief of men and beastes,
within the tents of Ham.

52 Bot as for all his owne deare folke,
he did preserve and keepe:

And caried them through wildernes,
euen like a flocke of sheepe.

53 Without all feare bothe safe and sound,
he brought them out of thrall:

Wher as their foes with rage of sea,

were ouerwhelmed all.

54 And brought them out into the coastes,
of his owne holy land:

Euen to the mount quhilk he had got
by his strong arme and hand.

55 And there cast out the heathen folke,
and did their land deuide:

And in their tents he set the Tribes,
of Israell to abide.

56 Yet for all this, their God moste high,
they stirde and tempted still:

And wolde not keepe his Testament,
nor yet obey his will.

57 Bot as their fathers turned backe,
euen so they went astray:

Muche like a bowe that wolde not bend,
bot slipt and start away.

58 And grieved him with their hill altars,
with offsprings and with fire:

And with their Idols, vehemently
prouoked him to ire.

59 Therewith his wrath began againe
to kindle in his brest:

The naughtines of Israell
he did so much detest.

60 Then he forsooke the Tabernacle,
of Silo, where he was

Right conuerfant with earthly men,
euen as his dwelling place.

61 Then suffred he his might and power,
in bondage for to stand:

And gaue the honour of his Acke,
into his enemies hand.

62 And did commit them to the sword,
wroth with his heritage:

63 The yong men were deuoured with fire,
maides had no mariage.

64 And with the sword the priestes also
did perish euerychone:

And not a widowe left aliue
their death for to bemoue.

65 And then the Lord began to wake,
like onethat slept a time:

Or like a valiant man of warre,
refreshed after wine.

66 With Emraudes in the hinder parts,
he strake his enemies all:

And put them then vnto a shame
that was perpetuall.

67 Then he the tent and Tabernacle,
of Ioseph did refuse:

As for the Tribe of Ephraim,
he wolde in no wise chuse.

68 Bot chose the Tribe of Iehuda,
where as he thought to dwell:

Euen the noble mount Sion,
quhilk he did loue so well.

69 Where as he did his Temple build,
bothe sumptuously and sure:

Like as the earth quhilk he hath made,
for euer to indure.

70 Then chose he Dauid him to serue,
his people for to keepe:

Quhilk he take vp and brought away,

even from the foldes of sheepe.

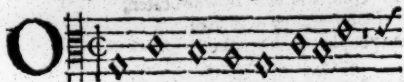
71 As he did follow th'ewes with yong,
the Lord did him auance,
To feede his people of Israell,
and his inheritance.

72 Then Dauid with a faithfull heart,
his flocke and charge did feede:
And prudently with all his power,
did gouerne them in deede.

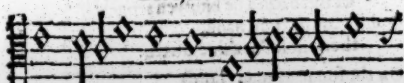
Dens uenerunt.

PSALME LXXIX. I. Hop.

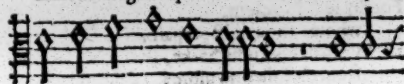
*The Israelites complaine to God for the calamitie
that they suffered when Antiochus destroyed their
Temple and city, desiring aide against his tyranny,
keast God and religion shulde be contemned by
heathen, who should see them forsaken and perishe.*



Lord, the Gentiles do invade,



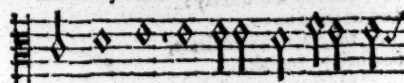
thine heritage to spoile: Ierusalem an heape



is made, thy Temple they defile. 2 The bo-



dies of thy Saintes moste deare, abrode to



wardes they cast: The flesh of such as do thee



fear, the beastes deuoure and waste.

3 Their blud throughout Ierusalem,
as water spilt they haue:

So that there is not one of them,
to lay their dead in graue.

4 Thus are we made a laughing stocke,
almoste the worlde throughout:

The enemies at vs iest and mocke,
quihilk dwell our coastes about.

5 Wilt thou O Lord, thus in thine ire,
against vs euer fume?

And shewe thy wrath as hote as fire,
thy folke for to consume?

6 Vpon those people powre the same,
quihilk did thee neuer knowe:

All realmes quihilk call not on thy Name,
consume and ouerthrowe.

7 For they haue got the vpper hand,
and Iacobs seede destroyed:

His habitation and his land,
they haue left waste and voyde.

8 Beare not in minde our former faulte,
with speede some pitie shoue:

And aide vs Lord, in all assaultes,
for we are weake and lowe.

9 O God, that giuest all health and grace,
on vs declare the same:

Weigh not our workes, our sinnes deface,
for honour of thy Name.

10 Why shall the wicked still away,
to vs, as people dumme:

In thy reproche reioyce and say,
where is their God become?

Require, O Lord, as thou seeest gud,
before our eies in fight:

Of all these folke, thy seruants blud,
quihilk they spilt in despite.

11 Receiue into thy fight in haste,
the clamours, grief, and wrong

Of such as are in prison cast,
sustaining yrons strong.

Thy force and strength to celebrate,
Lord set them out of band:

Quihilk vnto death are destinate,
and in their enemies hand.

12 The nations quihilk haue bene so bold
as to blaspheme thy Name,

Into their lappes with seven folde
repay againe the same.

13 So we thy folke, thy pasture sheepe,
will praise thee euermore:

And teache all ages for to keepe
for thee like praise in store.

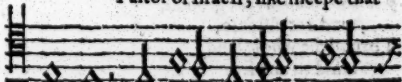
Qui regis Israell.

PSALME LXXX. R. Po.

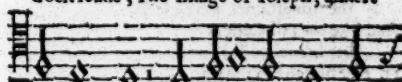
*A lamentable prayer to God to helpe the miseries of
the Kirk, desiring him to consider their first estate
when his fauour shined towards them, that he
might finish that worke quihilk he begun.*



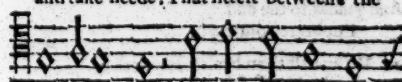
Pastor of Israell, like sheepe that



doest leade, The lineage of Ioseph, aduert



and take heede, That sittest betweene the



Cherubins bright: Appaere now and shewe,



so vs thy great might.

2 Before thy folke, Ephraim,
Beniamin of old;
And tribe of Manasses,
the flocke of thy folde.
Awake once, vpreare,
thy puissance moste strong:
And come saue vs, Lord,
thou taricst to long.

3 O great God eternall,
our strength and our stay,
Returne and restore vs,
without more delay:
And let shine on vs
thy countenance cleare:
So shall we be safe,
and shrinke for no feare.

4 O Lord God of armies,
thy folke to consume:
How long at their prayers,
shall thine anger fume?

5 Thou fedst them with bread,
of weeping and wo:
Tearcs largely to drinke,
thou gauest them also.

6 Thou settest vs the hatred,
and strife to susteine:
Of all our next neighbours,
our harmes that haue scene,
And our foes right glad
of our shame and wrong,
VVith taunting vs mocke,
them selues all among.

7 O Lord God of armies,
our strength and our stay,
Returne and restore vs,
without more delay.
And let shine on vs,
thy countenance cleare:
So shall we be safe,
and shrinke for no feare.

8 A vine out of Egypt,
thou broughtst with great cure:
Thou cast out the Gentiles,
and plantedst it sure.

9 Thou clesedst the ground,
and rutedst it so,
That all the whole land,
it fild to and fro.

10 VVith the shaddowe thereof,
the mountaines were cled:
And like the tall Ceders
her branches did spred.

11 Her boughs to the sea,
farre furch did she stretch:
And grasses, to the flud
Euphrates, outreach.

12 VVhy hast thou broke downe then
her hedges so faire:
Till all that passe by her,
haue pluckt her full bare?

13 The boare of the wud,
hath digd vp at will:
And beasts of the field,
their bellies they fill,

14 O great God of armies,
our strength and our stay:
Returne we beseech thee,
without more delay.
Consider from heauen,
and see this sore case:
And visite this vine,
quhilk all men disgrace.

15 And visite the vineyard,
and field where it stude,
Quhilk thy right hand planted,
when it was bot rude.
And of the yong budde,
some pitie Lord take:
Quhilk thou for thy selfe,
most strong didst once make.

16 Quhilk now all downe beaten,
is burnt vp with fire:
As people quhilk perishe
at thy frowning ire.

17 Bot yet on that man
let thine hand be knownen:
Quhilk by thy right hand,
thou chose for thine owen.

On the sonne of man (Lord)
thy might now declare:
For thy selfe so potent,
whome thou didst prepare.

18 We shall not turne backe,
from thee then no more:
Renue vs, thy Name
so shall we implore.

19 O Lord God of armies,
our strength and our stay,
Returne and restore vs
without more delay:
And let shine on vs
thy countenance cleare,
So shall we be safe,
and shrinke for no feare.

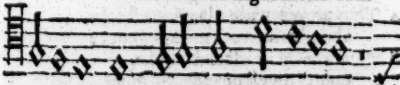
Exultate Deo.

PSALME LXXXI. R. Po.

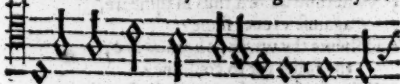
An exhortation to praise God for his benefis, condemning their ingratitude.



O God our strength moste com-

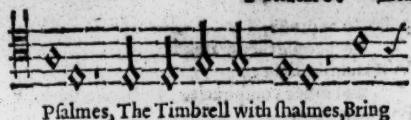


fortable, With mery hearts sing and reioyce:



To Iacobs God moste amiable, Make me-

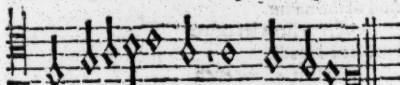
lodie with chearfull voyce, a Go take vp the
Psalmes,



Pfalmes, The Timbrell with thalmes, Bring



further now let see: The harpe full of pleasure,



With viole in measure, That well can agree.

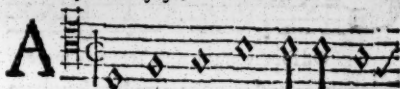
- 3 At our feast day (as we were wonted)
Let blowe the trumpets merely,
The first day of the month, appointed
Thus to be kept solemnely.
- 4 For (as time hath serued)
Israel obserued
This statute of olde:
And this is the order,
Quhilk their God to honour
Iacobs seede did holde.
- 5 He laide his Law vnto the linage
Of Ioseph, parting from the land
Of Egypt: where he heard a language
Vncouth and strange to vnderstand.
- 6 Then, my force vprearing,
From the burthens bearing:
His shulders I take:
And eke the taskmaister,
The pottes and the plaster
His hands then forfuke.
- 7 Thou calledst, being brought at vnder,
And I did ridde thee from distress:
Within the secret of my thunder
I heard thy grudgings more and lesse,
I did also proue thee,
My gudnes about thee,
When thou didst mistrust,
At Meriba chiding:
For waters prouiding,
To serue thee at lust.
- 8 Harken my people, I assure thee,
O Israel (if thou woldst heare)
- 9 Thou shuldst let no strange God allure thee,
Nor other gods worship or feare.
- 10 For I am th' Eternall
Thy great God supernall,
Quhilk from Egyptes thrall
Haue brought thee so safely:
Thy mouth open largely,
And fill it I shall.
- 11 Bot yet my people whome I chused,
My voice they wolde not heare, I say.
And Israell proudly refused,
On me their louing Lord to stay.
- 12 Therefore I did leaue them,
Euen as their hearts gaue them,
To serue their ingine:
After lewde intifings
Of their owne dewifings,
So did they decline.

- 13 Oh, if my folke had not forsaken,
To hearken vnto me those dayes:
Oh if that Israell had taken
Delite to walke in my true waies.
- 14 Then could I had reason,
In a litle season,
Their foes to subdewe:
And mine hand hane turned,
Vpon suche as spurned,
My Saintes to pursewe.
- 15 The haters of the Lord, shoulde neuer
Bot flatter him, by force constrained:
And a moste prosperous time for ener,
Shulde to my people haue remaind.
- 16 Thou shuldst then haue bene fed
VWith moste finest wheat bread,
Euen at thine owne will:
And with the sweete honic
Of the rocke so stonie,
I wolde thee fulfill.

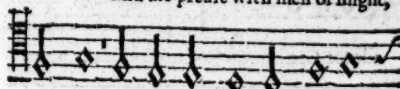
Deus silet in.

PSALME LXXXII. I. Hop.

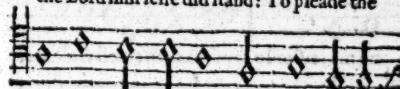
David declaring God to be present with Iudges
and Magistrats, reproveth their partialitie, and
vnrightheousnes, and exhorteth them to do iustice:
bot seing no amendment, he deserveth God to exe-
cute iustice him selfe.



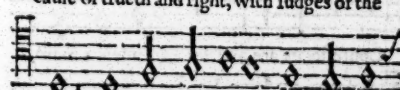
Mid the prease with men of might,



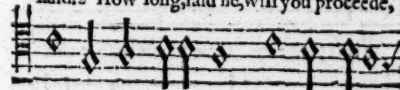
the Lord him selfe did stand: To pleade the



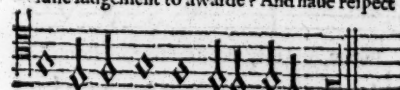
cause of truth and right, with Iudges of the



land. How long, said he, will you proceede,



false iudgement to awarde? And haue respect



for loue of me, the wicked to regarde?

- 3 Whereas of due ye shulde defend,
the fatherles and weake:
And when the pure man doeth contend,
in iudgement iustly speake.
- 4 If ye be wise, defend the cause,
of pure men in their right:
And ridde the needie from the clauies,
of tyrants force and might,

3 Bot nothing will they knowe or learne,
in vaine to them I talke:
They will not ſee or ought diſcerne,
bot ſtill in darknes walke.

For lo, euen now the time is come,
that all things fall to nought:
And likewiſe lawes both all and ſumme,
for gaine are ſoulede and bought.

6 I had decreed it in my ſight,
as gods to take you all:
And children to the moſte of might,
for loue I did you call.

7 Bot notwithstanding ye ſhall dye,
as men, and ſo decay:

O tyrants, I ſhall you deſtroy,
and plucke you quite away.

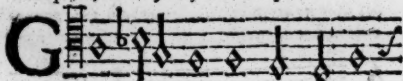
8 Vp Lord, and let thy ſtrength be knowne,
and iudge the worlde with might:

For why? all nations are thine owne,
to take them as thy right.

Deus quis ſimilis.

PSALME LXXXIIII. R. Po.

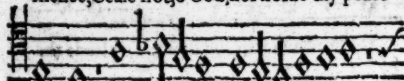
The Iſraelites pray the Lord to deliuer them from
their enemies, both at home and ſarre off: alſo that
all ſuch wicked people be ſtriken with his ſtor my
tempeſts, that they may know his power.



Od for thy grace, then keepe no more



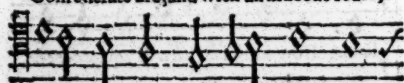
ſilence, Ceafe not, O God, nor holde thy peace



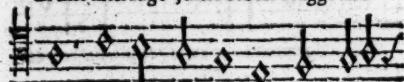
no more: For lo thy foes with cruell violence,



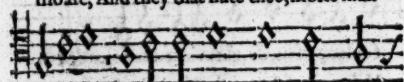
Confederate are, and with an hideous roare,



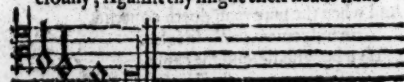
In this their rage, theſe rebels bragge and



ſhoare, And they that hate thee, moſte mali-



ciously, Againſt thy might their heads haue



raised on hye,

3 Forto oppreſſe,
thy people they pretend
With ſubtile ſight:
and moue conſpiracie.

For ſuche as on
thy ſecrete helpe depend.

4 Go to, ſay they,
and let vs vtterly.

This nation
rute out from memorie,

And of the name
of Iſraelites let neuer

Further be made,
no mention for euill.

5 Conſpired are
with cruell hearts and fell,

Thus againſt thee
together in a band.

6 The Edomites
that in their tents do dwell,

And Iſmaelites
ioined with them do ſtand:

The Moabites,
vpon the other hand,

With the proude race
of Agarenes together:

Asſembled are,
and wickedly conſeder.

7 Gebal, Ammon
and Amaleck all three:

Marche furth,
echone with his gariſon:

The Philiftins
formoſt they thinke to be,

The indwellers
of Tſire with them are bowae.

8 Aſſhur alſo,
is their companion:

With the children
of Lot, to be arayed

In their ſupporte,
his banner is diſplayed.

9 Do thou to them,
as thou diſdt to the hoſte:

Of Madian:
Iabin and Siſera

At Kyſon ſtūd.

10 In Endor liues they loſt,
To dongue the land
whereas their bodies lay.

11 Like Oreb, Zeb,
Zeba and Zalmunna,

So make thou them:
euen their moſte mighty Princeſſes

And all the chief
rulers of their prouinces.

12 Quhilk ſaid, let vs
inherit as our owne:

Gods manſions:

13 My God make them to be,
Like rolling wheelles,
or as the ſtubble blowne

Before the winde.

14 As fire the wuds, we ſee
Doeth burne: and ſame

denoure on mountaines his
The hather crophe.
15 So let thy tempest shafe them,
And thy whirle winde
with terror so deface them.
16 Their faces, Lord,
with shamefules fulfill:
That they may seeke,
thy Name in minde to print.
17 Confounded let
them be, and euer still
Vexed with wo:
yea, make them shame and silent.
18 And let them knowe
that thou art permanent:
That I E H O V A,
thy Name alone pertaineth,
To thee, ouer all
the earth whose glorie ragneeth.

Quam dilecta.

PSALME LXXXIIII. I.H.

¶ David exiled his countrey, desireth ardently to
returne to Gods Tabernacles, and assembly of the
Saintes to praise God. Then he praiseth the courage
of the people, that passe the wilderness to as-
semble themselves in Sion.

¶ Sing this as the 67. Psalme.

How pleasant is thy dwelling place,
O Lord of Hostes, to me?
The Tabernacles of thy grace,
how pleasant, Lord, they be?
3 My soule doeth long full sore to go,
into thy courtes abroad:
My heart doeth lust, my flesh also,
in thee the liuing God.
3 The sparowes finde a rume to rest,
and saue themselves from wrong:
And eke the swallowe hath a nest
wherein to keepe her yong.
4 These birdes full nigh thine altar, may
haue place to sit and sing:
O Lord of Hostes thou art, I say,
my God and eke my King.
5 Oh they be blessed that may dwell,
within thy house alwaies:
For they all times thy facts do tell,
and euer giue thee praise.
6 Yea, happy sure likewise are they,
whose stay and strength thou art:
Quhilk to thy house do minde the way,
and seeke it with their heart.
7 As they go through the vale of teares,
they digge vp fountaines still:
That as a spring it all appeares,
and thou their pits doest fill.
8 From strength to strength they walke full fast,
no faintnes there shall be:
And so the God of Gods at last,
in Sion they do see.
9 O Lord of Hostes to me giue heede,
and heare when I do pray:
And let it through thine eares proceede,
O Jacobs God I say.
10 O Lord our shield, of thy gud grace,

regarde, and so drawe neare,
Regarde, I say, beholde the face,
of thine apointed deare.

11 For why? within thy courtes one day,
is better to abide:
Then other where to keepe or stay,
a thousand daies beside.
12 Muche rather wolde I keepe a dure
within the house of God:
Then in the tents of wickednes,
to settle mine abode.
13 For God the Lord, our light and shield,
will grace and worship giue:
And no gud thing shall be withelde,
from them that purely liue.
14 O Lord of Hostes, that man is blest,
and happy sure is he:
That is perswaded in his brest,
to trust all times in thee.
Benedixisti Domine.

PSALME LXXXV. W.Ke.

¶ Because God withdrew not his rods from his
Kirk after the returne from Babylon, first they put
him in minde that he shulde not leaue the worke
of his grace imperfect, and complaine of their long
affliction. Then they reioyce in hope of promised
deliuerence, quhilk was a figure of Christes king-
dome, vnder the quhilk shulde be perfect felicitie.

O Lord thou loued hast thy land,

And brought furth Iacob with thine hand,

Who was in thraldome streit: Thy peoples

sinnes so great and huge, Thou couered hast

and didst not iudge, Thy mercies were so great.

3 Thine anger then and wrath so hote,
Thou didst remit and hast forgot,
Suche was thy tender loue.

4 O turne vs then, God of our strength:
Release thine ire, and now at length
Let our distresse thee moue.

5 Wilt thou be wroth with vs for aye?
Wilt thou prolong thy wrath, I say?
And that from age to age?

6 Wilt thou not turne vs vp to raise,
That we thy people may thee praise,

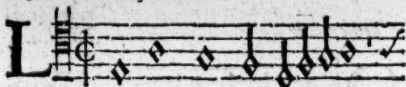
And that with great courage ?

- 7 Thy mercie, Lord, to shewe vouchsafe,
That thy saluation we may haue:
Bot hearken now I will,
8 And heare what God him selfe doeth say,
Who peace before his Saintes doeth lay,
Lest they shulde turne to ill.
9 Now certainly his health is neare,
To such as do in deede him feare,
And blesteth still our land.
10 Lo, trueth and mercie both do meete:
His righteoufnes and peace do greete,
And both ioine hand in hand.
11 For trueth shall from the earth bud out,
From heauen righteoufnes no doubt:
Yea, God shall giue gud store.
12 So that our land shall giue increase,
13 And righteoufnes towards him prease,
Vvho shall still marche before.

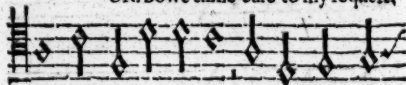
Inclina Domine aurem tuam.

PSALME. LXXXVI. I.H.

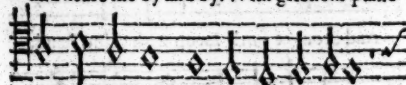
¶ David sore afflicted, prayeth feruently for deliuerance: sometimes rehearsing his miseries and mercies receiued, desiring also to be iustified of the Lord, that he may feare and glorifie his name. He complaineth also of his aduersaries, and requireth to be deliuered from them.



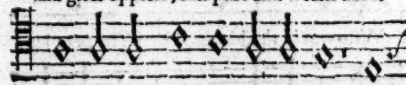
Ord bowe thine eare to my request,



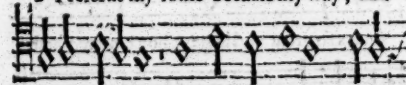
and heare me by and by: With grievous paine



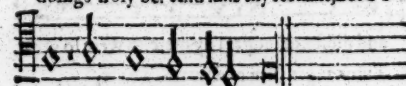
and grief opprest, full pure and weake am I.



3 Preserue my soule because my way, and



doings holy be: And saue thy seruant, Lord I



pray, that puttes his trust in thee.

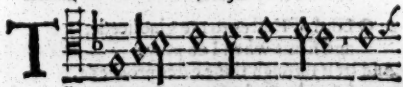
- 3 Thy mercie, Lord, on me expresse,
defend me eke with all:
For through the day I do not cease,
on thee to cry and call.
4 Comfort (O Lord) thy seruants soule,
that now with paine is pynde:
For vnto thee, Lord, I extoll
and lift my soule and minde,

- 5 For thou art gud and bonnifull,
thy gifts of grace are free:
And eke thy mercie plentifull,
to all that call on thee.
6 O Lord likewise when I do pray,
regarde and giue an eare:
Marke well the wordes that I do say,
and all my prayers heare.
7 In time when trouble doeth me moue,
to thee I do complaine:
For why? I know and well do proue,
thou answerst me againe.
8 Among the gods, (O Lord) is none
with thee to be comparde,
And none can do as thou alone,
the like hath not bene heard.
9 The Gentiles and the peoples all,
quhilk thou didst make and frame:
Before thy face on knees will fall,
and glorifie thy Name.
10 For why? thou art so muche of might,
all power, Lord, is thine owne:
Thou workest wonders still in sight,
for thou art God alone.
11 O teache me (Lord) thy way, and I
shall in thy trueth proceede:
O ioyne my heart to thee so nye,
that I thy name may drede.
12 To thee, my God, will I giue praise,
with all my heart, (O Lord)
And glorifie thy Name alwaies,
for euer through the world.
13 For why? thy mercy shewed to me
is great, and doeth excell:
Thou settest my soule at libertie
out from the lower hell.
14 O Lord, the proude against me rise,
and heapes of men of might:
They seeke my soule, and in no wise,
will haue thee in their sight.
15 Thou Lord art mercifull, and meeke,
full slacke and slowe to wrath.
Thy gudnes is full great, and eke
thy trueth no measure hath,
16 O turne to me, and mercy grant,
thy strength to me apply:
O helpe and saue thine owne seruant,
thy handmaides sonne am I.
17 On me some signe of fauour shewe,
that all my foes may see:
And be ashamed, because (Lord) thou,
didst helpe and comfort me.

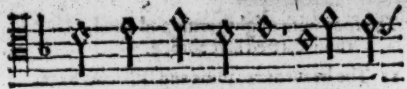
Fundamenta eius.

PSALME LXXXVII. I.H.

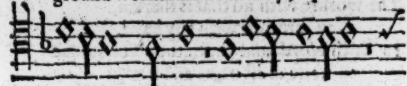
¶ The holy Ghost promisseth that the Kirk, as yet in miserie after the captiuitie of Babylon shulde be restored to great excellencie, so that nothing shoulde be more comfortable then to be nombred among the members thereof.



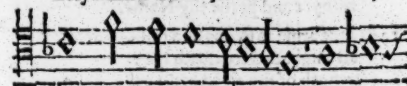
Hat citie shall full well indure, her ground



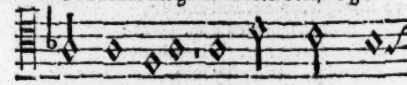
ground worke still doeth stay, Vpon the



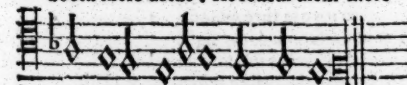
holy hillies full sure, it can no time decay.



2 God loues the gates of Sion best, his grace



doeth there abide : He loueth them more



then all the rest, of Iacobs tents beside,

3 Full glorious things reported be,
in Sion and abroad :

Great things, I say, are sayd of thee,
thou citie of our God.

4 On Rahab I will cast an eye,
and beare in minde the same :
And Babylon shall eke apply,
and learne to knowe my Name.

5 Lo, Palestine and Tyre also,
with Ethiope likewise :

A people olde, full long ago
were borne, and there did rise.

6 Of Sion they shall say abroad,
that diuers men of fame
Haue there sprong vp and the hie God,
hath founded fast the same.

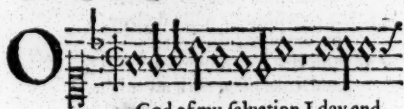
7 In their recordes to them it shall,
through Gods deuise appeare :
Of Sion that the chief of all
had his beginning there.

8 The Minstrels all with such a sing,
shall praise the Lord with glee :
For of delight my pleasant springes,
are compass all in thee,

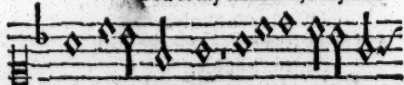
Domine Deus.

PSALME LXXXVIII. W. Ke.

¶ The faithfull sore afflicted by sickness, persecution,
adversitie, and as it were left of God without a-
ny consolation : yet call on God by faith, and
strive against desperation.



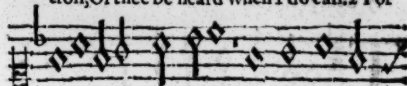
God of my saluation, I day and



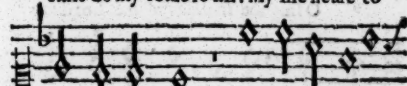
night before thee fall ? O let my supplica-



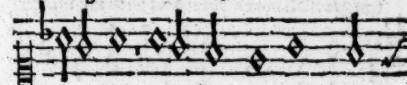
tion, Of thee be heard when I do call. 2 For



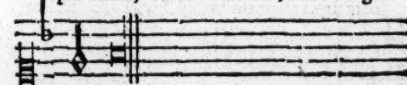
euils do my soule so fill : My life neare to



the graue is throwne, With such as fall the



pit vntill, I nombred am, and strength



haue none.

3 Among the dead a man moste free,
As one in graue already laine,
Whome thou esteemst no more to be.
Bot quite cut of as one moste vaine.

6 In depth profounde thou hast me cast,
Where in the darke full deepe I lye :

7 Thy wrath so laide on me thou hast,
That ouercome with grief, I crye.

8 Suche as me knewe, thou hast drawne backe,
Whose loue is turned to great hate:
I am shut vp : all helpe I lacke,
For to redresse my dreadfull state.

9 My visage doeth my grief declare :
To thee I crye, Lord, day by day :
Mine hands to thee I stretch with care,
Bot yet can haue no rest nor stay.

10 Wilt thou shewe wonders to the dead ?
Shall dead men rise to praise thy Name ?

11 Shall in the graue thy loue be spread ?
With faithfulness may death well frame ?

12 Thy wondrous workes for to repeat,
Shall they in darkenes deepe be knowne ?
Or shall thy righteousness so great,
In a forgetfull land be showne ?

13 To thee, O Lord, long cryde I haue,
And early shall I come to pray.

14 Why doest thou stay my soule to saue,
And turne thy face from me away ?

15 I am afflicted to the death,
Alwayes in dread, of life in doubt :

16 Thy wrath I feele at euery breath :
Thy feare almoste hath worne me out.

17 Like water they me closed rownde,
Because I shulde not from them slide,

18 My louers hearts thou hast vp bownd,
And mine acquaintance did them hide.

Misericordias.

PSALME LXXXIX. I. Hop.

¶ David praiseth God for his covenants made be-
tweene him and his elect by Iesus Christ, when he

*complaineſh of the deſolation of his kingdome ſo
that the promiſe ſeemed to be broken. Finally he
praiſeth to be deliuered from affliction mentioning
the ſhortnes of mans life, and confirming himſelfe
by Gods promiſes.*



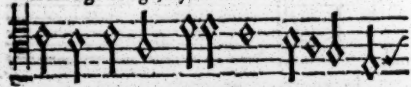
O ſing the mercies of the Lord my



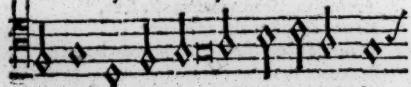
tongue ſhall neuer ſpare: And with my mouth



from age to age, thy trueth I will declare, For



I haue ſayd that mercy ſhall, for euermore



remaine. In that thou doeſt the heauens ſtay,



thy trueth appeareth plaine.

3 To mine elect (ſayeth God) I made
a couenant and beſeſt:

My ſeruant Dauid to perſwade,
I ſwore and did proteſt.

4 Thy ſeede for euer I will ſtay,
and ſtabliſh it full faſt:

And ſtill vpholde thy throne alway,
from age to age to laſt.

5 The heauens ſhewe with ioy and mirth,
thy wondrous workes, O Lord:

Thy Saintes within thy Kirk on earth,
thy faith and trueth record.

6 Who with the Lord is equall then,
in all the cloudes abroad?

Among the ſonnes of all the Gods
what one is like our God?

7 God in aſſemble of the Saintes,
is greatly to be drad:

And ouer all that dwell about,
in terror to be had.

8 Lord God of Hoſtes, in all the world,
whoſe ſtrength is like to thee?

On euery ſide moſte mighty Lord,
thy trueth is ſcene to be.

9 The raging ſea by thine aduiſe,
thou ruleſt at thy will:

And when the waues thereof ariſe,
thou makeſt them calme and ſtill.

10 As a man ſlaine, ſo Egypt land,
halt thou ſubdued, O Lord,

Thy foes with mighty arme and hand,
thou ſcattered haſt abroad.

11 The heauens are thine and ſtill haue bene,
likewiſe the earth and land:

The worlde with all that is therein,
thou formedſt with thy hand.

12 Both North and South, thou Lord alone
thy ſelfe, didſt make and frame:

Both Tabor mount, and eke Hermon
reioyce and praiſe thy Name.

13 Thine arme is ſtrong and full of power,
all might therein doeth lye:

The ſtrength of thy right hand eche houre,
thou liſteſt vp on hie.

14 In righteouſnes and equitie,
thou haſt thy ſeate and place:

Mercy and trueth are ſtill with thee,
and go before thy face.

15 Thoſe folke are bleſt that knowe a right
to ioye in thee, O God:

For in the fauour of thy ſight
they walke full ſafe abrod.

16 Lord in thy Name reioyce they ſhall,
and that from day to day:

And in thy righteouſnes withall,
exalt themſelues alway.

17 For why? their glorie, ſtrength and aide,
in thee alone doeth lye:

Thy gudnes eke that hath vs ſtayde,
ſhall liſt our home on hie.

18 Our ſtrength, that doeth defend vs well,
the Lord to vs doeth bring:

The holy one of Iſraell,
he is our guide and king.

19 Thy will vnto thy Saintes, ſometime
in viſions thou didſt ſhowe:

And thus then didſt thou ſay to them,
thy minde to make them knowe.

A man of might haue I erect,
your king and guide to be:

And ſet vp him whome I elect
among the folke to me.

20 My ſeruant Dauid I appoint,
whome I haue ſearched out:

And with my holy oyle anoint
him king of all the rout.

21 Therefore my hand is ready ſtill
with him ſorto remaine:

And with mine arme alſo I will,
him ſtrengthen and ſuſtaine.

22 The enemies ſhall not him oppreſſe,
they ſhall him not deuoure:

Ne yet the ſonnes of wickednes,
of him ſhall haue no power.

23 His foes likewiſe will I deſtroy,
before his face in ſight:

And thoſe that hate him plague will I,
and ſtrike them with my might.

24 My trueth and mercie eke with all,
ſhall ſtill vpon him lye:

And in my Name his home eke ſhall
be liſted vp on hie.

25 His kingdome I will ſet to be,
vpon the ſea and land:

And eke the running fluds shall he,
embrace with his right hand.

26 He shall depend with all his heart
on me, and thus shall say:
My father, and my God thou art,
my rocke of health, and stay.

27 As my first borne I will him take,
of all on earth that springes:
His might, and honour, I shall make,
aboue all worldly kinges.

28 My mercy shall be with him still,
for euer to endure:
My faithfull covenant I will
to thee, keepe firme and sure.

29 And eke his seede will I sustaine,
for aye both sure and fast:
So that his throne shall still remaine,
while that the heauens do last.

30 If that his sonnes forsake my lawe,
and so begin to swerne:
And of my iudgements haue none awe,
nor will not them obserue.

31 Or if they do not vse aright,
my statutes to them made:
And set all my commandements light,
and will not keepe my trade.

32 Then with the rodde I will begin
their doings to amend:
And so with scourging for their sinne,
when that they do offend.

33 My mercie yet, and my gudnes,
I will not take him fro:
Nor handle him with craftines,
and so my truth forgo.

34 Bot sure my covenant I will holde,
with all that I haue spoke:
No worde the quhilk my lippes hath told,
shall alter or be broke.

35 Once swore I by mine holines,
and that personne will I:
With Dauid I shall keepe promise,
to him I will not lye.

36 His seede for euermore shall raigne,
and eke his throne of might:
As doeth the Sunne it shall remaine,
for euer in my sight.

37 And as the Mune within the skye,
for euer standeth fast,
A faithfull witnes from on hie:
so shall his kingdome last.

38 Bot now, O Lord, thou doest reiece,
and now thou changeest cheere:
Yea, thou art wroth with thine elect,
thine owne anointed dere.

39 Thy covenant with thy seruant, lo,
Lord, thou hast quite vndone,
And downe vpon the ground also
hast cast his royall crowne.

40 Thou hast his hedge pluckt vp with might,
thou didst his walls confound:
His bulwarke thou hast bet downe right,
and brought them to the ground.

41 That he is sore destroyde and tome,
of commers by throughout:

And so is made a mocke and scorne
to all that dwell about.

42 Thou their right hand hast lifted vp,
that him so sore annoy:
And all his foes that him deuoure,
lo thou hast made to ioy.

43 His sworde thou hast made dull and blunt,
so that he may not stand:
Before his foes, as he was wont,
nor haue the vpper hand.

44 His glorie thou hast made to waste:
his throne, his ioy, and mirth
By thee is ouerthrowne, and cast
full lowe vpon the earth.

45 Thou hast cut of, and made full short,
his youth and lusty daies:
And raised of him an ill reporte,
with shame and great dispraise.

46 How long away from me, O Lord,
for euer will thou turne?
And shall thine anger still alway,
as fire, consume and burne?

47 O call to minde, remember then,
my time consumeth fast:
Why hast thou made the sonnes of men,
as things in vaine to waste?

48 What man is he that liueth here,
and death shall neuer see?
Or from the hand of hell his soule
shall he deliuer free?

49 Where is (O Lord) thine olde gudnes,
so oft declarde before:
Quhilk by thy trueth and vprightnes,
to Dauid thou hast sworne.

50 The great rebukes to minde, Lord, call,
that on thy seruantes lye:
The railings of the people all,
beare in my brest do I.

51 For why? O Lord beholde, thy foes
blasphemed haue thy Name:
In that their steppes whome thou hast chose
and oynted, they defame.

52 All praise to thee, O Lord of Hostes,
both now and eke for aye:
Through skie, and earth, in all the costes,
Amen, Amen, I say.

Domine refugium.

PSALME XC. W. Ke.

¶ *Moyse seeing the people neither admonished by the benitie of their life, nor by plagues, to bee shankfull, prieth God to turne their hearts, and continue his mercies towards them and their posteritie for euer.*

¶ Sing this as the 103. Psalme.

O Lord thou hast bene our refuge,
and kept vs safe and sound:
From age to age, as witnes can
all we, quhilk true it found.

2 Before the mountaines were furth brought,
yer thou the earth didst frame:
Thou wast our great eternall God,
and still shalt be the same.

3 Thou doest vaine man strike downe to dust,
though he be in his floure;

Againe thou saist ye Adams sonnes,
returne, to shewe your power.

4 For what is it a thousand yeares,
to count them in thy sight:

Bot as a day quihlk last is past,
or as a watch by night.

5 They are so fume as thou doest storme,
euen like a sleepe or shade:

Or like the grassie quihlk as we knowe,
betimes away doeth fade.

6 With pleasant dewes, in breake of day,
it groweth vp full greene:

By night cut downe, it withereth, as
no beantie can be seene.

7 O Lord, how fore do we consume
in this thy wrath so hote?

We feare thy furie be so fierce,
that death shall be our lot.

8 Thou hast so marked our misdeedes,
that they are in thy minde:

Our secret sinnes are in thy sight,
as though none grace shulde finde.

9 For when thine anger kindled is,
our daies consume furthwrth:

Then end our yeares as thoughts moeste vaine,
quihlk haue in them no pith.

10 The daies of man we finde to be
of yeares ten and three score:

And though that some by nature strong,
attaine to liue ten more.

Yet is their strength (bragge what they list,)
bot labour, grief and care:

And passeth hence to haste their end,
yer they themselves beware.

11 Yet who regardeth well the power
of this thy wrath so great?

All such truly as do thee knowe,
thy plagues when thou doest threat.

12 Teach vs therefore to count our daies,
that we our hearts may bend

To learne thy wisdom and thy truth:
for that shulde be our end.

13 Turne yet againe, O Lord how long
wilt thou be angry still?

Be mercifull vnto thy flocke,
and grant them thy gud will.

14 Oh, fill vs with thy mercies great,
in the sweete morning spring:

So we reioyce shall all our daies,
and eke be glad and sing.

15 Declare eistimes some signe of loue,
thy scourges to afflige:

And for the yeares of our diffres,
sustaining such great plagues.

16 Shew furth thy mercy, thine owne worke,
vnto thy seruants deare:

And let thy glory to their deede,
for euermore appeare.

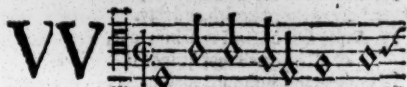
17 And let the beantie of the Lord,
vpon vs still remaine.

Lord, prosper thou our handy worke,
and still the same maintaine.

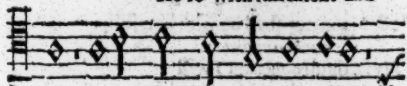
Qui habitat in adiutorio.

PSALME XCL W. Ke.

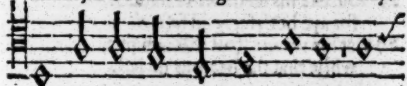
¶ Herein is described the assurance he liueth in, that
committeeth himselfe wholly to Gods protection in
all temptations. A promise of God to those that
loue him, knowe him, and trust in him to deliuer
them, and giue them immortal glory.



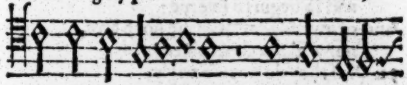
Ho so with full intent and



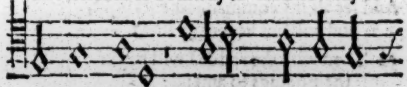
minde, In God moeste high himselfe doth stay:



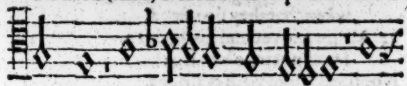
His mighty power that man shall finde, A



sure defence to be alway. 2 And now say to



the Lord will I, O thou mine hope and forte



most sure: He is my God, thus will I cry, My



trust in him shall still endure.

3 He surely will thee freely set
Farre from the crafty hunters snare:
So that thou needst not feare his net,
Nor yet for plagues no whit to care.

4 Vnder his wings he will thee hide,
And there thee keepe full well shall he:
Thee to defend on either side,
His truth shall still thy buckler be.

5 Thou shalt not neede to be dismayde,
For any feare to come by night:
Nor of the arrowe be afraide,
Quihlk furth is shot, when it is light:

6 Nor yet the pestilence to feare,
Quihlk in the darke doeth muche anoye:
Nor of the plague at nune day cleare,
Quihlk doeth full oft great heapes destroye.

7 A thousand at thy side shall fall,
And at thy right hand, thousands ten:
Bot vnto thee no hurt at all
Shall once so muche as touche thee then.

8 Thine eyes shall certainly beholde,
What recompense the wicked haue.
9 For that the Lord, as thy strong holde,
Thou hast him made thy soule to saue.

10 There shall none ill thee apprehend,

Ne

- Nor yet thy Tabernacle touche:
 11 For he his Angels furth doeth send,
 And giueth them charge to keepe all suche.
 12 So warely shall they thee defend,
 That harme thou shalt be sure of none,
 Nor yet so much as once offend,
 Or dash thy sute against a stone.
 13 Thou shalt vpon the Lyons tread,
 The Dragon and the Aspe also:
 These shall of thee be still in dread:
 Thou shalt vpon them walke and go:
 For for the Lord himselfe hath sworne.
 14 Because, saith God, he knewe my Name,
 I surely will exalt his horne,
 And suche confounde as seeke his shame.
 15 On me he shall call in his neede,
 And I will heare him out of doubt:
 His troubles end will I with speede,
 And will him glorifie throughout.
 16 Of yeares he shall haue his desire,
 That he the same full well may spend:
 My sauing health and lone enter,
 To do him gud and shall haue none end.

Bonum est.

PSALME XCII. I.H.

¶ Psalme for the Sabbath, to stirre up the people to acknowledge and praise God in his workes. David reioyceth therein: but the wicked consider not that the vngodly when he is moste flourishing shall moste speedely perish: In the end is described the felicitie of the iust, planted in the house of God in praise of the Lord.

¶ Sing this as the 89. Psalme.

- A** Thing both gud and meete truly,
 is it to laude the Lord:
 And to thy Name (O Lord moste hie)
 to sing in one accord.
 2 To shewe the kindnes of the Lord,
 betime yer day be light:
 And eke declare his truth abroad,
 when it doeth drawe to night.
 3 Vpon ten stringed instrument,
 on lute: & harpe so sweete,
 With all the mirth you can inuent,
 of instruments moste meete.
 4 For thou hast made me to reioyce,
 in things so wrought by thee.
 And I haue ioy in heart and voice,
 thy handy worke to see.
 5 O Lord how glorious and how great,
 are all thy workes so stoute?
 So deeply are thy counsels set,
 that none can try them out.
 6 The man vnwise he doeth not knowe,
 how this is brought to passe:
 Nor yet the Idiot fule also,
 doeth vnderstand this case.
 7 When so the wicked at their will,
 as grasse do spring full fast:
 They when they flourish in their ill,
 for aye shall be made waste.
 8 Bot thou art mightie (Lord moste hie):
 yea, thou doest raigne therefore:
 In euery time eternally,

both now and euermore.

- 9 For why (O Lord) beholde and see,
 beholde thy foes, I say:
 How all that worke iniquitie,
 shall perish and decay.
 10 Bot thou, like th' Vnicorne this while,
 shall lift my horne on hie,
 With fresh and new prepared oyle,
 thine oynted king am I.
 11 And of my foes before mine eyes,
 shall see the fall and shame:
 Of all that vp against me rise,
 mine eare shall heare the same.
 12 The iust shall flourish vp on hie,
 as Date trees bud and blowe:
 And as the Ceders multiply,
 in Libanus that growe.
 13 For they are planted in the place,
 and dwelling of our God:
 Within his courtes they spring a pace,
 and flourish all abroad.
 14 And in their age much frute shall bring,
 both fat and well besene:
 And pleasantly both bud and spring,
 with boughes and branches greene.
 15 To shewe that God is gud and iust,
 and vpright is his will:
 He is my rocke, my hope, and trust,
 in him there is none ill.

De minus regnauit.

PSALME XCIII. I.H.

¶ He praiseth the power of God in the creation of the world, and teacheth downe all people quibke lift them up against his maiestie and prouoketh to conserue his promises.

¶ Sing this as the 77. Psalme.

- T**he Lord as King, aloft doeth raigne
 in glory gully dight:
 And he to shewe his strength and maine,
 hath girt himselfe with might.
 2 The Lord likewise the earth hath made,
 and shaped it so sure:
 No might can make it moue or fade,
 at stay it doeth endure.
 3 Yer that the worlde was made or wrought,
 thy seate was set before:
 Beyond all time that can be thought,
 thou hast bene euermore.
 4 The fluds, O Lord, the fluds do rise,
 they roare and make a noise:
 The fludes, I say, did interprise,
 and lifted vp their voice.
 5 Yea, though the stormes arise in sight,
 though seas do rage and swell:
 The Lord is strong and more of might,
 for he on hie doeth dwell.
 6 And like what promise he doeth make,
 his household to defend:
 For iust and true they shall it take,
 all times with outen end.

Deus vltionum.

PSALME XCIII. W. Ke.

Hj

¶ He praiesh God against the violence of tyrants,
and comforteth the afflicted by the good issue of
their afflictions, and by the ruine of the wicked.

¶ Sing this as the 41. Psalm.

O Lord, since vengeance doeth to thee,
and to none els belong:

Now shewe thy selfe, O Lord, our God,
with speede reuenge our wrong.

2 Arise, thou great Iudge of the worldes,
and haue at length regard:

That as the proude defense and do,
thou wilt them so reward.

3 O Lord, how long shall wicked men
triumph thy flocke to slaye?

Yea, Lord, how long? for they triumph,
as though who now bot they?

4 How long shall wicked doers speake
their great dislaine we see:

Whose boasting pride doeth seeme to threat
no speache, bot theirs to be.

5 O Lord, they smite thy people downe,
not sparing yong nor olde:

Thine heritage they so torment,
as strange is to beholde.

6 The widowe and the stranger both,
they murder cruelly:

The fatherles they put to death,
and cause they know none why.

7 And yet say they, Tush, Tush, the Lord
will not beholde this dede:

Ne yet will Iacobs God regarde
the things by vs decrede.

8 Bot now take heede, ye fules vnwise,
among the folke that dwell:

Ye fules, I say, when will ye weigh,
or vnderstand this well?

9 He that the eare did plant and place,
shall he be slowe to heare?

Or he that made the eye to see,
shall he not see moste cleare?

10 Or he that plagude the heathen folke,
and knowledge teacheth men,

To nuture such as went astray:
shall he not punish then?

11 The Lord our God who man did frame,
his very thoughts doeth know:

And that they are both vile and vaine,
to him is knowne also.

12 Bot blessed is the man O Lord,
whome thou doest bring in aue:

And teachest him by this thy rodde,
to loue and feare thy lawe.

13 That thou must giue him rest and ease,
in time of troubles great:

When that the pit is digged vp
th'vngodly for to eate.

14 Surely the Lord will neuer faile
his people, quihilk him loue:

Ne yet forsake his heritage,
quihilk he doeth still approue.

15 For iudgement now with truth shall ioine,
that iustice may be free:

And such as be vpriight in heart,

thereof full glad shall be.

16 Who now will vp and rise with me,
against this wicked band?

Or who against these workers ill,
on my part shall stand?

17 If that the Lord had not me helpe,
doubtles it had bene done:

To wit, my soule in silence brought,
and so my foes had wone.

18 Bot though my fute did swiftly slide,
yet when I did it tell

Thy mercies, Lord, so held me vp,
that I therewith not fell.

19 For in the heapes of sorowes sharpe,
that did mine heart oppresse:

Thy mercies were to me so great,
they did my soule refresh.

20 Wilt thou, vaine man, haue ought to do
with that moste wicked chaire:

Quihilk forgeth mischief as a lawe,
without remorse or feare?

21 Against the soules of godly men,
they all with speede conuente:

And so cōdemne the gildes blud,
of the pure innocent.

22 Bot yet the Lord is my refuge,
in all these dangers deepe:

And God the rocke is of mine hope,
who alwaies doeth me keepe.

23 He will rewarde their wickednes,
and in his wrath them kill:

Yea, their destroy shall God our Lord:
for he both can and will.

Venite exultemus.

PSALME. XCv. I.H.

¶ An earnest exhortation to praise God for the ge-
neration of the world, and election of his Kirk, to
eschew the rebellion of the olde Fathers, than
tempted God in the wilderness, and therefore en-
tered not the land of promise.

O Come let vs lift vp our voyce, and

sing vnto the Lord: In him our rocke of health

reioyce, let vs with one accord. 2 Yea let vs

come before his face, to giue him thanks and

praye: In singing Psalmes vnto his grace.

leg



let vs be glad alwayes.

- 3 For why? the Lord he is (no doubt)
a great and mighty God:
A King aboue all Gods throughout,
in all the world abrode.
- 4 The secretes of the earth so deepe,
and corners of the land:
The toppes of hills that are so steepe,
he hath them in his hand.
- 5 The sea and waters all are his,
for he the same hath wrought:
The earth and all that therein is,
his hand hath made of nought.
- 6 Come let vs bowe and praise the Lord,
before him let vs fall:
And kneele to him with one accord,
the quihlk hath made vs all.
- 7 For why? he is the Lord our God,
for vs he doeth prouide:
We are his folke, he doeth vs feede,
his sheepe, and he our guide.
- 8 To day if ye his voice shall heare,
then harden not your heart:
As ye with grudging many a yeere,
prouokt me in desert.
- 9 Where as your fathers tempted me,
my power for to proue:
My wondrous workes when they did see,
yet still they wolde me moue.
- 10 Twise twenty yeere they did me gricue,
and I to them did say:
They erre in heart, and not beleeue,
they haue not knowne my way.
- 11 Wherefore I fware when that my wrath
was kindled in my brest:
That they shoulde neuer read the path,
to enter to my rest.

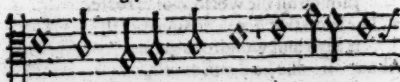
Cantate Domino.

PSALME XCVI. I. Hop.

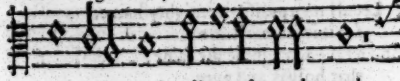
*An exhortation both to the Jewes and Gentiles
to praise God for his mercy. And this specially
ought to be referred to the kindeome of Christ.*



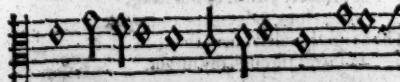
Ing ye with prayfe vnto the Lord,



new songes of ioye and mirth: Sing vnto him



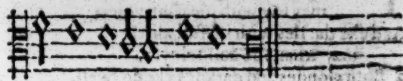
with one accorde, all people on the earth.



2 Yeasing vnto the Lord, I say, prayfe ye his



holy name: Declare and shewe from daye



to daye, saluation by the same.

- 3 Among the heathen eke declare
his honour rounde about:
To shewe his wonders do not spare,
in all the worlde throughout.
 - 4 For why? the Lord is much of might,
and worthy praise alway:
And he is to be dread of right
about all Gods, I say.
 - 5 For all the heathen Gods abroad
are Idoles that will fade:
Bot yet our God he is the Lord,
that hath the heauens made.
 - 6 All praise and honour eke do dwell,
for aye before his face:
Both power and might likewise excell
within his holy place.
 - 7 Ascribe vnto the Lord alway,
(ye people of the worlde)
All might and worship eke (I say)
ascribe vnto the Lord.
 - 8 Ascribe vnto the Lord also
the glory of his Name:
And eke vnto his courtes do go
with giftes vnto the same.
 - 9 Fall downe and worship ye the Lord,
within his temple bright:
Let all the people of the worlde,
be fearful at his sight.
 - 10 Tell all the worlde be not agast,
the Lord doeth reigne aboue:
Yea, he hath set the earth so fast,
that it shall neuer moue.
- And that it is the Lord alone,
that rulth with princely might:
To iudge the nations euery one,
with equitie and right.
- 11 Ye heauens therefore with ioy begin,
and let the earth reioyce:
Thou sea and all that is therein,
cry out and make a noyce.
 - 12 The field shall ioy, and euery thing,
that springeth of the earth:
The wud and euery tree shall sing
with gladnes, and with mirth.
 - 13 Before the presence of the Lord,
and comming of his might:
For he shall come to iudge the worlde,
with equitie and right.

Dominus regnabit.

PSALME XCVII. I. Hop.

*David exhorteth all to reioyce for the comming of
the kindeome of Christ, dreadfull to the rebels and
idolaters, and ioyfull to the iust, whom he ex-*

H ij

horteth to innocencie, to reioycing, and thanksgiving.

¶ Sing this as the 95. Psalme.

THe Lord doeth reigne, whereat the earth
may ioy, with pleasant voice;
And eke the Isles with ioyfull mirth
may triumphe and reioyce.

1 Both cloudes and darknes eke do swell,
and round about him beate:
Yea right and iustice euer dwell,
and bide about his seate.

2 Yea fire and heate at once shall runne,
and go before his face:
Quhilk shall his foes and enemies burne
abrode in euery place.

3 His lightnings eke full bright did blase,
and to the world appeare:
Where at the earth did luke and gase,
with dread and deadly feare.

4 The hilles like waxe did melt in fight,
and presence of the Lord:
They fled before that rulers might,
quhilk guideth all the world.

5 The heavens eke declare and shew
his iustice furth abroad:
That all the world may see and know
the glory of our God.

6 Confusion sure shall come to such
as worship Idoles vaine:
And eke to those that glory much,
dumme pictures to maintaine.

For all the Idols, of the world,
quhilk they as Gods do call:
Shall feeble the power of the Lord,
and downe to him shall fall.

7 With ioy did Sion heare this thing,
and Iudah did reioyce:
And at thy iudgements they did sing,
and made a pleasant noyse.

8 For thou (O Lord) art set on high,
in all the earth abroad:
And art exalted wondrously
aboue ech other God.

9 All ye that loue the Lord, do this,
hate all things that are ill:
For he doeth keepe the foules of his,
from such as wolde them spill.

10 And light doeth spring vp to the iust,
with pleasure for his part:
Great ioy, with gladnes, mirth and lust,
to them of vpriht hart.

11 Ye righteous in the Lord reioyce,
his holines proclaim:
Be thankfull eke with heart and voice,
and mindfull of the same.

Cantate Domino.

PSALME XCVIII. I. Hop.

¶ *An earnest exhortation to all creatures to praise the Lord for his power, mercy, and fidelitie in his promise by Christ, by whome he hath communicated his saluation to all nations.*

Sing this as the 95. Psalme.

O Sing ye now vnto the Lord,
a new and pleasant song:
For he hath wrought throughout the world,
his wonders great and strong.
With his right hand hull worthily,
he doeth his foes deuoure:
And getteth himselfe the victorie,
with his owne arme and power.

2 The Lord doeth make the people know,
his tanning health and might:
The Lord doeth eke his iustice shewe,
in all the heathens sight.

3 His grace and trueth to Israell,
in minde he doeth record:
That all the earth hath sene right well,
the gudnes of the Lord.

4 Be glad in him with ioyfull voice,
all people of the earth:
Giue thanks to God, sing and reioyce
to him with ioy and mirth.

5 Vpon the harpe vnto him sing,
giue thanks to him with Psalmes:
Reioyce before the Lord our King,
with trumpets and with shalmes.

6 Yea, let the sea with all therein,
with ioy both roare and swell:

7 The earth likewise let it beginne,
with all that therein dwell.

8 And let the fountes reioyce their fill,
and clap their hands apace:
And eke the mountaines and the hills,
before the Lord his face.

9 For he shall come to iudge and try,
the world and euery wight:
And rule the people mightely,
with iustice and with right.

Dominus regnauit.

PSALME XCIX. I. Hop.

¶ *He commendeth the power, equitie, and excellency of the kingdome of God by Christ, ouer the Iewes and Gentiles, promoueth them to magnifie the same, and to serue the Lord, as the ancient Fathers, Moyses, Aaron, and Samuell, who calling vpon God were heard in their prayes.*

¶ Sing this as the 95. Psalme.

THe Lord doeth reigne although at it
the people rage full sore:

Yea, he on Cherubin doeth sit,
though all the world wolde roare:

1 The Lord that doeth in Sion dwell,
is high and wondrous great:
Aboue all folke he doeth excell,
and he aloft is set.

2 Let all men praise thy mighty name,
for it is fearefull sure:
And let them magnifie the same,
that holy is and pure.

3 The princely power of our King,
doeth loue iudgement and right:
Thou rightly rulest euery thing
in Iacob, through thy might.

4 To praise the Lord our God deuise,

all honour him accord:
Before his fateftole worship likewise,
he is the holy Lord.
6 Moyfes, Aaron, and Samuell,
as priestes on him did call:
When they did pray he heard them well,
and gaue them aunfwer all.

7 Wit hin the cloude to them he spake,
then did they labour still,
To keepe fuche lawes as he did make,
and pointed them vntill.
8 O Lord our God thou didft them heare
to thee when they did speake:
Thy mercy did on them appeare,
though thou their finnes didft wreake.
9 Gine laude and praife to God our Lord,
within his holy hill:
For why? our God throughout the world,
is holy euer still.

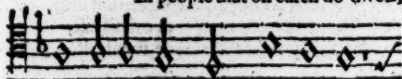
Iubilate Deo.

PSALME C. W. Ke.

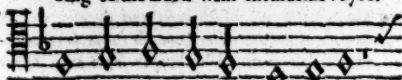
¶ He exhorteth all men to ferue the Lord who hath
made vs, and to enter into his Courtes and af-
fembles to praife his name.



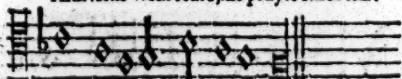
¶ All people that on earth do dwell,



Sing to the Lord with chearefull voyce:



Him ferue with feare, his praye furth tell:



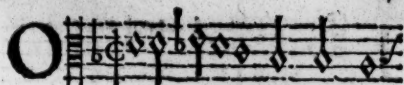
Come ye before him and reioyce.

3 The Lord ye knowe, is God in deede:
Without our aide, he did vs make:
We are his folke: he doeth vs feede,
And for his sheepe he doeth vs take.
4 Oh, enter then his gates with praife:
Approche with ioye his Courtes vnto:
Praife, laude, and blesse his Name alwayes:
For it is seemely so to do.
5 For why? the Lord our God is god,
His mercy is for euer sure:
His truth at all times firmly stande,
And shall from age to age indure.

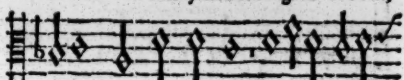
Misericordiam.

PSALME CI. W. Ke.

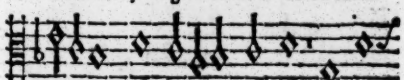
¶ David describeth what government he will ob-
ferue in his house and kingdome, by rusing out the
wicked, and abersifing the godly persons.



¶ Mercy and of iudgement both,



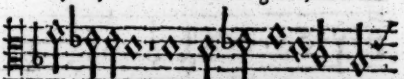
o Lord, my song shall be: And it so oft as



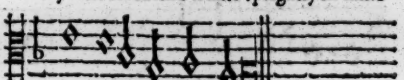
I do sing, shall be, o Lord, to thee. 2 I will



my wayes with wisedome guide, till thou



my state erect: And walke vprightly in mine



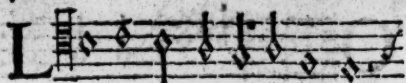
house, as one of thine elect.

3 No wicked thing will I attempt,
bot from the same refraine:
I hate the finnes of faithles folke,
no fuche will I maintaine.
4 The froward heart may take his leaue,
fuche shall not with me dwell:
As for the proude and wicked men,
I will with force expell.
5 Who so his neighbour doeth backbite,
that man will I destroye:
And who so hath a proude high luke,
I will the same anoye.
6 For fuche as leade a godly life,
and wickednes forsake:
Will I defend: and more then that,
my seruants will them make.
7 Who so is bent to vse deceite,
mine house is not for fuche:
The lier may I not beholde,
his lies I hate so muche.
8 Th'vngodly fune will I destroy,
quihlk dwell the land about:
And from the city of the Lord,
all wicked men rute out.

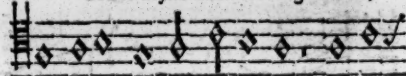
Domine exaudi.

PSALME CII. I. C.

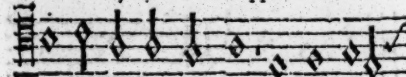
¶ It seemeth that this prayer was appointed to the
faithfull to pray in the captiuitie of Babylon. A
consolation for the building of the Kirk. wherof
followeth the praife of God to be published vnto
all posteritie. The conuerfion of the Gentiles, and
ftabilifing of the Kirk.



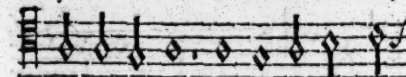
Ord to myne humble sute giue eare,



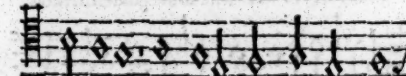
And let my crye for thee appeare: Hide not



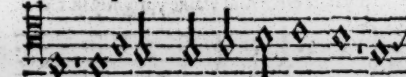
thy face this troublous time, Bot when I call,



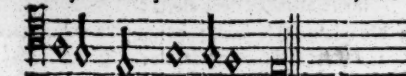
thine cares encline. Make haste to heare me



(Lord, I pray) For like a smoke consumeth a



way. So are my daies here on this earth, And



all my bones partcht as an hearth.

4 Like the mowne grasse withered and dry,

Suche is mine heart, because that I

Through griefe my bread forgot to eate.

5 For through my voice of gronings great,

My bones vnto my skinne doe flicke,

6 Yea I the Pellican am like,

On hilk doeth in wildernes abide:

And like the Owle of deserts wide.

7 As on the house toppe all alone,

The Sparowe doeth her selfe bemone:

Euen so I watch throughout the night.

8 For dayly, lo, my foes me spight,

And they that thus do rage and scorne

With one consent my death haue sworne.

9 I ashes ate as bread through wo,

And blent my cup with teares also.

10 This Lord, me hapneth for thine yre,

And for thy wrath so hote as fire:

For thou in high estate me plaste,

And downe to dust againe hast cast.

11 My dayes are like the fading shade:

I like the withered grasse am made.

12 Bot Lord, thou still abidest sure,

Thy memorie for aye doth dure.

13 Thou wilt arise for Sion hill,

And graunt thy mercy her vntill:

For lo, the time, the time (I say)

Of mercy, Lord, is come this day.

14 For in her stones, thy seruants lust,

And pittie take vpon her dust.

15 So shall the heathen feare thy Name,

And earthly kings thy glorious fame.

16 What time the Lord shall Sion reare,

And in his glory shall appeare.

17 And to the desolate him bend,

Despising not their sute attend.

18 This shall be written for the race,

That after shall succede in place:

Yea people yet vncreated,

The Lords renowme abroad shall spread.

19 For from his holy temple hie,

The Lord our God hath cast his eie:

From heauen the earth beholde did he.

20 The prisoner grones to heare and see,

And set the damned free from care.

21 That they in Sion may declare,

This holy Name of God alwayes,

And in Ierusalem his praise.

22 When to conuene the folke accord,

And kingdomes all to serue the Lord.

23 My strength he bated in the wayes,

And shorter cut my life and dayes.

24 Wherefore I sayd, my God mooste hie:

In midst my life let me not dye:

Thy yeares eternally endure,

From age to age abiding sure.

25 Thou in times past the earth didst ground,

Thine handy worke the heauens are found.

26 They perish shall, thou standing still,

They shall waxe olde as garments will.

Thou changing them, they so shall bide.

27 Bot thou art one, whose yeares not slide,

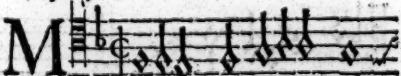
28 Thy seruants sonnes for aye shall last,

And in thy sight their seede stand fast.

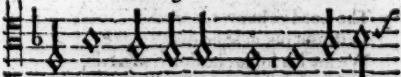
Benedic anima.

PSALME. CIII. Tho. Ster.

The Prophet prouoketh men and angels, and all creatures to praise the Lord for his fatherly mercies, in deliuerance of his people from euils in his prouidence ouer all things, and in preservation of the faithfull.



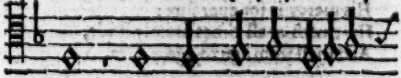
Y soule giue laude vnto the Lord,



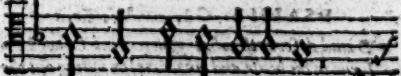
my sprite shall do the same: And all the



secretes of mine heart, prayse ye his holy

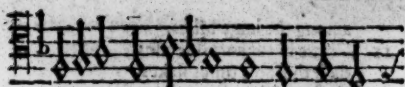


name. 2 Giue thanks to God for all his

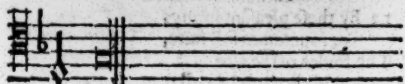


giftes, shewe not thy selfe vnkinde: And

suffer



suffer not his benefites to slippe out of



thy mynde.

3 That gaue thee pardon for thy fautes,
and thee restorde againe :

For all thy weake and fraile disease,
and healde thee of thy paine.

4 That did redeeme thy life from death,
from quiblk thou couldste not flee :
His mercy and compassion both,
he did extend to thee.

5 That silde with gudnes thy desire,
and did prolong thy youth :

Like as the Eagle casteth her bill,
whereby her age renueth.

6 The Lord with iustice doeth repaye,
all such as be oppressd :

So that their sufferings and their wrongs,
are turned to the best.

7 His waies and his commandements
to Moyse he did shoue,

His counsels and his valiant actes
the Israelites did knowe.

8 The Lord is kinde and mercifull,
when sinners do him grieue :

The slowest to conceiue a wrath,
and readiest to forgieue.

9 He chidde not vs continually,
though we be full of strife:

Nor kepthe our fautes in memorie,
for all our sinfull life.

10 Nor yet according to our sinnes,
the Lord doth vs regarde :

Nor after our iniquities,
he doth not vs rewarde.

11 Bot as the space is wondrous great,
twixt earth and heauen aboue :

So is his gudnes muche more large,
to them that do him loue.

12 God doth remoue our sinnes from vs,
and our offences all :

As farre as is the sunne rising,
full distant from his fall,

13 And luke what pitie parents deare,
vnto their children beare :

Like pitie beareth the Lord to suche,
as worship him in feare.

14 The Lord that made vs, knoweth our shape,
our mould and fashion iust,

How weake and fraile our nature is,
and how we be bot dust.

15 And how the time of mortall men
is like the withering hay :

Or like the floure right faire in field,
that fadde full sune away.

16 Whole globe and beantie stormy windes,
do vnto us disgrace :

And make that after their assaies,
suche blossomes haue no place.

17 Bot yet the gudnes of the Lord,
with his shall euer stand :

Their childrens children do receiue
his righteounes at hand.

18 I meane, quiblk keepe his couenant
with all their whole desire:

And not forget to do the thing,
that he doth them require.

19 The heauens hie are made the seate
and fute stole of the Lord :

And by his power imperiall,
he gouerneth all the worlde,

20 Ye Angels quiblk are great in power,
praise ye, and blesse the Lord :

Quiblk to obey and do his will,
immediatly accord.

21 Ye noble hoste and ministers,
cease not to laude him still :

Quiblk ready are to execute
his pleasure and his will.

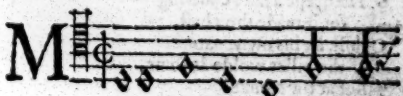
22 Ye all his workes in euery place,
praise ye his holy Name :

Mine heart, my mind, and eke my soule,
praise ye also the same.

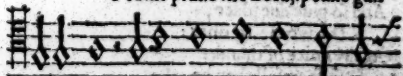
Benedic anima.

PSALME CIIII. W. Ke.

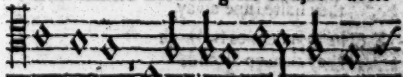
*A thanksgiving for the creation of the world's
and gouernance of the same by his meruelous
providence. Also a prayer against the wicked
who are occasions that God diminisheth his bles-
sings.*



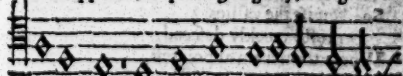
Y soule praise the Lord, speake gud



of his name. O Lord our great God, how doest



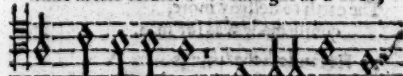
thou appeare, So passing in glory, that great



is thy fame: Honour and maiestie, in thee

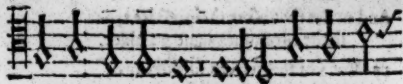


shine moste cleare. 2 With light as a robe,

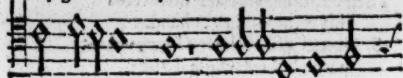


thou hast thee beclad, Whereby all the earth,

H iiij



thy greatnes may se, The heauens in such sort,



thou also hast spread, That it to a curtaine



compared may be.

- 3 His chamber beames lye
in the cloudes full sure,
Quhilk as his charet,
are made him to beare:
And there with much swiftnes
his course doth indure,
Vpon the winges riding
of winde in the aire.
- 4 He maketh his sprites
as herauldes to go:
And lightnings to serue,
we see also prest:
His will to accomplish
they runne to and fro:
To saue, or consume things,
as seemeth him best.
- 5 He groundeth the earth
so firmly and fast,
That it once to moue
none haue shall suche power.
- 6 The deepe a faire couering
for it made thou hast,
Quhilk by his owne nature
the hilles wolde deuoure,
- 7 Bot at thy rebuke
the waters do flee,
And so giue due place,
thy worde to obey:
At thy voice of thunder
so fearefull they be,
That in their great raging
they haste fline away.
- 8 (The mountaines full high
they then vp ascend:
If thou do bot speake,
thy worde they fullfill:
So likewise the vallies
molte quickly descend,
Where thou them appointed,
remaine they do still.
- 9 Their bondes hast thou set,
how faine they shall runne,
So as in their rage
not that passe they can:
For God hath appointed,
they shall not retume
The earth to destroy more,
quhilk made was for man.
- 10 He sendeth the springs
to strong streames or lakes,
Quhilk runne do full swift,

among the huge hilles,
11 Where both the wilde asse
their thirst oft times slakes,
And beastes of the mountaines
thereof drinke their fill.

12 By these pleasant springs
or fountaines full faire,
The foules of the aire
abide shall and dwell:

Who moued by nature
to hoppe here and there,
Among the greene branches,
their fongs shall excell.

13 The mountaines to moist
the cloudes he doth vse:

The earth with his workes,
are wholly repleate.

14 So as the brute cattell
he doth not refuse,
Bot grasse doth provide them,
and herbe for mans meate.

15 Yea, bread, wine, and oyle,
he made for mans sake,

His face to refresh,
and heart to make strong.

16 The Ceders of Liban,
this great Lord did make,
Quhilk trees he doth nourish,
that growe vp so long.

17 In these may birdes builde,
and make there their nest:

In firtre trees the Storckes
remaine and abide:

18 The high hilles are succours
for wilde Goates to rest,
And eke the rockes stonie
for Conies to hide.

19 The Mune then is set
her seasons to runne.
The dayes from the night
thereby to discern:

And by the descending
also of the Sunne,
The colde from heate alway
thereby we do learne.

20 When darkenes doth come
by Gods will and power,
Then creepe furth do all
the beastes of the wud:

21 The Lyons range roaring,
their praye to deuoure,
Bot yet it is thou, Lord,
quhilk giueth them fude.

22 Assume as the sunne
is vp, they retire,
To couche in their dennes
then are they full faine.

23 That man do his worke may,
as right doth require:
Till night come and call him
to take rest againe.

24 How sundry, O Lord,
are all thy workes founde:
With wisdome full great
they are in deede wrought:

So that the world all whole,
of thy praye doth sounde.
And as for thy riches,
they passe all mens thought.
25 So is the great sea,
quhilk large is and broade,
Where things that creepe, swarme,
and beastes of ethe sorte.
26 There both mightie shippes saile,
and some lye at roade:
The Whale huge and monstros,
there also doth sporte.
27 All things on thee waite:
thou dost them relieue,
And thou in due time
full well dost them feede.
28 Now when it doth please thee
the same so to giue,
They gather full gladly
those things quhilk they neede.
Thou openest thine hand,
and they finde suche grace,
That they with gud things
are filled, we see:
29 Bot fore are they troubled,
if thou turne thy face.
For if thou their breath take,
vile dust then they be.
30 Againe, when thy sprite
from thee doth procede,
All things to appoint,
and what shall issue,
Then are they created,
as thou hast decreed,
And dost by thy gudnes
the drye earth renewe,
31 The praise of the Lord
for euer shall last,
Who may in his workes
by right well reioyce.
32 His luke can the earth make
to tremble full fast,
And likewise the mountaines
to smoke at his voice.
33 To this Lord and God
sing will I alwayes:
So long as I liue,
my God praise will I.
34 Then am I moste certaine
my wordes shall him please:
I will reioyce in him,
to him will I cry.
35 The sinners, O Lord,
consume in thine ire,
And eke the peruerse,
them rute out with shame:
Bot as for my soule, now
let it still desire,
And say with the faithfull,
praise ye the Lordes Name.

Confitemini Domino.

PSALME CV. I. C.

¶ He praiseth the singular gudnes of God for cho-
sing a peculiar people to him selfe, neuer ceasing
to do them gudnes for his promise sake.

¶ Sing this as the 104. Psalm

O Praise ye the Lord,
and call on his Name
Among the folke shewe
his noble workes wrought.
2 Sing praises, sing to him
to set furth his fame:
And talke of the wonders
he hath to passe brought.
3 In his holy Name
reioyce and be light:
And let their heartes ioye
quhilk seeke for the Lord.
4 Seeke ye our God holy,
his strength and his might;
His face to beholde still,
for euer accorde.
5 His merueilous workes
keepe fixt in your minde:
His signes and iudgements
quhilk he by mouth spake.
6 Ye seeke of his seruant
Abraham by kinde:
And you sonnes of Iacob
whome he his doth take.
7 He is our Lord God,
whose iudgements are knowne
Throughout all the earth.
8 And he aye certaine
His promise remembered,
once made to his owne:
For thousands of ages
to bide and remaine.
9 Th' agreement (I say)
with Abraham made:
Quhilk vnto Isaac
by othe he did sure.
10 Confirming it Iacob
for a lawe and trade,
And bonde to Israell
alwayes to endure.
11 Saying, in this wise,
to thee giue I shall,
As lot to enioye
the Cananites grounde.
12 Albeit they were then
in number bot small:
Yea, fewe and strangers
throughout the land founde.
13 And from place to place,
did walke to and fro:
And from one kingdome,
to other folke moue.
14 Yet suffred he no man,
them wrong for to do:
Bot thus, for their sakes, he
great kings did reprove.
15 Touche not mine oynted,
nor harme not at all
My Prophets moste deare.
16 And on the whole earth,
A famine extreame then,
to come he did call:
Quhilk utterly stroyed
their store whole with dearth.

17 Yet sent he before,
 a man to prouide:
 Euen Ioseph his owne
 folde into seruage.
 18 Whose feete they in stockes helde,
 yea, he a long tide:
 With fetters of yron
 was kept in bondage.
 19 Vntill the time came,
 his cause shulde be knowne,
 And that the Lordes worde
 his patience had tride.
 20 Then sent the King for him,
 and lousde him full sune,
 The head of the people,
 his bandes layd aside.
 21 Who made him the Lord
 his house ouer all:
 And of his substance,
 the ruler and stay.
 22 That he might his Princes
 vnto his will thrall:
 And eke teach the Elders,
 of wisdomes the way.
 23 Then came Israell
 into Egypt land,
 A stranger in Cham
 Iacob then abode.
 24 Where God did increafe them
 muche like the sea sand,
 And made them more mightie
 then those them withstoode.
 25 Whose hearts he did turne
 his people to hate:
 And seeke by disceite
 his seruants r'abuse.
 26 Bot then he sent Moyses,
 their cause to debate,
 And Aaron, his seruants
 whome he did furth chuse.
 27 They vnto his foes
 his message declarde,
 His signes and wonders
 of Ham in the land.
 28 He darkenes sent downe them,
 and darke it appeare:
 And these not rebelled
 to do his command.
 29 Their waters he turned
 red blud for to be:
 He slew all their fishe.
 30 And frogges made to breede
 Euen in their Kings chambers.
 31 Then also spake he:
 So lyce and flies swarmed
 the land through in dede.
 32 He sent on them haile
 in sfeede of sweete raine,
 And great flames of fire,
 their countrie throughout.
 33 Their vines and their figge trees
 he strake to their paine,
 And brake downe the trees all
 their coastes rounde about.
 34 He spake bot the worde
 and grasshoppers came

With Caterpillers
 beyond all mens thought.
 35 The grasse they deuoured
 that grewe then in Ham:
 And frutes of the grounde all
 they brought vnto nought.
 36 Also the first borne
 the land through, he smot:
 Euen the beginning
 of their force and might.
 37 And with golde and siluer
 brought furth his owne lot,
 Amongst whose Tribes was not
 one feble in sight.
 38 Egypt reioyced
 when they went away:
 For why? vpon them
 their feare then was fall.
 39 The Lord a cloude spread out,
 to guide them by day:
 And fire to light them
 the night ouer all.
 40 They did bot demand,
 and Quailles he them sent:
 And with bread from heauen,
 he did them suffice.
 41 The hard rocke he opened,
 and waters out went
 Euen through the drye places,
 like fuds that do rise.
 42 For he remembred,
 his holy othe made,
 Vnto Abraham
 his seruant moste deare.
 43 And brought furth his people
 (that were with wo lade)
 His owne chosen children,
 with ioyfull cheare.
 44 The Heathen folkes land
 to them he did part:
 The peoples labours
 they had to possesse.
 45 That they from his statutes
 and lawes shulde not start:
 Wherefore our Lord God prayse,
 his laude no tyme cease.

Confitemini Domino.

PSALME CVI. N.

The people dispersed vnder Antiochus do magnifie the goodnesse of God among the repentant and pray to be gathered fro among the Heathens that they may prayse his name.

¶ Sing this as the 95. Psalme.

Praise ye the Lord, for he is gud,
 his mercies dure for aye:
 2 Who can expresse his noble actes,
 or all his prayse display?
 3 They blessed are that iudgement kepe
 and iustly do alway:
 4 With fauour of thy people, Lord
 remember me I pray.
 And with thy saving health, O Lord,
 vouchesafe to visite me:
 5 That I the great felicitie

of thine elect may see.
 And with thy peoples ioy. I may
 a ioyfull mynde possesse:
 And may with thine inheritance
 a glorying heart expresse.

6 Both we, and eke our fathers all,
 haue sinned euery one:
 We haue committed wickednes,
 and lewdly we haue done.

7 The wonders great quihilk thou, O Lord
 hast done in Egypt land:
 Our fathers, though they sawe them all,
 yet did not vnderstand.

Nor they thy mercies multitude,
 did kepe in thankfull mynde:
 Bot at the sea, yea, the red sea
 rebelled moste vnkinde.

8 Neuerthelesse he saued them,
 for honour of his Name:
 That he might make his power knowne
 and spred abroad with fame.

9 The red sea he did then rebuke,
 and furth with it was driered:
 And as in wildernes, so through
 the depe he did them guide.

10 He saued them from the cruell hand,
 of their despitefull foe:
 And from the enemies hand he did
 deliuer them allo.

11 The waters their oppressors whelme,
 not one was left a liue:
 12 Then they beleued his wordes, and prayse,
 in song they did him giue.

13 Bot by and by, vnthankfully
 his workes they cleane forgot:
 And for his counsell and his will
 they did neglect to wayte.

14 Bot lusted in the wildernes,
 with fond and greedy lust:
 And in the desert tempted God,
 the stay of all their trust.

15 And then their wanton myndes desire
 he suffred them to haue,
 Bot wasting leanness there withall
 into their soule he gaue.

16 Then when they lodged in the tentes
 at Moyse they did grutch:
 Aaron the holy of the Lord,
 so did they enuy muche.

17 Therefore the earth did open wide,
 and Dathan did deuoure,
 And all Abirons company,
 did couer in that houre.

18 In their assembly, kindled was
 the hote consuming fire:
 And wasting flame did then burne vp
 the wicked in his ire.

19 Vpon the hill of Horeb they
 an Idole calse did frame:
 And there the molten Image did
 they worship of the same.

20 Into the likenes of a calse,
 that sedeth on the grasse:
 Thus they their glory turnd, and all

their honour did deface.

21 And God their onely Sauour,
 vnkindely they forgot:
 Quhilk many great and mighty things
 in Egypt land had wrought.

22 And in the land of Ham for them,
 moste wondrous workes had done:
 And by the red sea dreadfull things
 performed long ago.

23 Therefore, for their so shewing them
 forgetfull and vnkinde:
 To bring destruction on them all
 he purposde in his minde.

Had not his chosen Moyse, stude
 before him in the breake:
 To turne his wrath, lest he on them
 with slaughter shulde him wreake.

24 They did despise the pleasant land,
 that he behight to giue:
 Yea, and the wordes that he had spoke
 they did no whit beleue.

25 Bot in their tentes with grudging heart,
 they wickedly repind:
 Nor to the voyce of the Lord,
 they gaue an harkning minde.

26 Therefore against them listid he,
 his strong reuenging hand:
 Them to destroy in wildernes,
 yer they shulde see the land.

27 And to destroy their seede, among
 the nations with his rode:
 And through the countries of the worlde
 to scatter them abroad.

28 To Baal-Peor, then they did
 adioyne them selues also:
 And ate the offerings of the dead,
 so they forsuke him tho.

29 Thus with their owne inuentions,
 his wrath they did prouoke:
 And in his so inkindled wrath
 the plague vpon them broke.

30 Bot Phinehas stude vp with zeale,
 the sinners vile to slay:
 And iudgement he did execute,
 and then the plague did stay.

31 It was imputed vnto him,
 for righteousness that day:
 And from thencefurth so compted is,
 from race to race for aye.

32 At waters eke of Meribah
 they did him angry make:
 Yea, so farre furth that Moyse was
 then punisht for their sake.

33 Because they vext his spirit so sore,
 that in impatient heat:
 His lippes spake vnaduisedly,
 his feruor was so great.

34 Nor as the Lord commanded them
 they slew the people tho:
 35 Bot were among the heathen mixt,
 and leard their workes also.

36 And did their Idols serue, quhilk were
 their ruine and decay:
 37 To fienes their sonnnes and daughters they,

did offer vp and slay.

38 Thus with vnkindly murthering knife,
the gilkles blud they spilt:
Yea, their owne sonnes and daughters blud
without all cause of gilt.

Whom they to Canaan Idols then
offred with wicked hand:
And so with blud of innocents,
defiled was the land.

39 Thus were they stayned with the workes
of their owne filthy way,
And with their owne inuentions
a whoring did they stray.

40 Therefore against his people was
the Lordes wrath kindled fore:
And euen his owne inheritaunce
he did abhorre therefore.

41 Into the handes of heathen men
he gaue them for a praye:
And made their foes, their Lordes, whom they
were forced to obey.

42 Yea, and their hatefull enemies
opprest them in their land:
And they were humbly made to stoupe,
as subiectes to their hand.

43 Fall often tymes from thrall had he,
deliuered them before:
Bot with their counsels they to wrath,
prouokt him euermore.

Therefore they by their wickednes,
were brought full lowe to lye.

44 Yet when he sawe them in distress,
he hearkned to their crye.

45 He calde to mynde his couenant
quhilk he to them had sworn:
And by his mercies multitude
repented him therefore.

46 And fauour he them made to finde,
before the sight of those:
That led them captiue from their land,
and erst had bene their foes.

47 Saue vs, o Lord, that art our God,
saue vs, o Lord we pray:
And from among the heathen folke,
Lord, gather vs away.

That we may spred the noble prayse,
of thy moste holy Name:

That we may glory in thy prayse,
and sounde abroad the same.

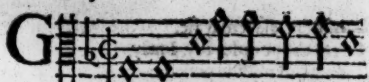
48 The Lord the God of Israel,
be blest for euermore:

Let all the people say Amen,
prayse ye the Lord therefore.

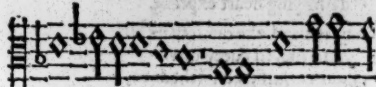
Confitemini Domino.

PSALME CVI. VV. Ke.

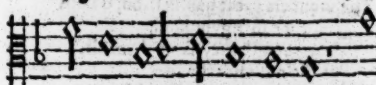
David exhorteth all that are redeemed by the Lord and gathered vnto him, to giue thanks therefore, who by sending prosperitie and aduersitie bringeth men vnto him. Therefore, as the righteous thereat reioyce, so shall the wicked haue their mouth stopped.



Iue thanks vnto the Lord our Ga



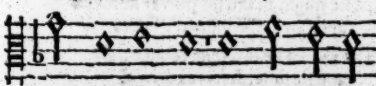
for gracious is he: And that his mercy ha



none end, all mortall men may see, 2. Such



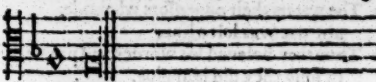
as the Lord redeemed hath, with thanks



shulde prayse his Name: And shew how they



from foes were freed, and how he wrought



the same.

3 He gathered them furth of the landes,
that lay so farre about:
From East to West, from North to South,
his hand did finde them out.

4 They wandred in the wildernes,
and strayed from the way:
And founde no citie where to dwell,
that serue might for their stay.

5 Whose thirst and hunger was so great,
in these desertes so voyde:
That faintnes did them fore assault,
and eke their soule annoyde.

6 Then did they cry in their distress
vnto the Lord for ayde:
Who did remoue their troublous state,
according as they prayde.

7 And by that way quhilk was moste right
he led them like a guide:
That they might to a citie go,
and there also abide.

8 Let men therefore before the Lord
confesse his gudnes then:
And shewe the wonders that he doth
before the sonnes of men.

9 For he the emptie soule sustaine,
whom thirst had made to fainte:
The hungry soule with gudnes fed,
and did them eke acquainte.

10 Such as do dwell in darkenes depe,
where they of death do waite:

Fast bounde to taste such troublous stormes,
as yron chaines do threate.

11 For that against the Lordes owne wordes
they fought so to rebell:

Esteeming light his counsels high,
quibllk do so farre excell.

12 Bot when he humbled them full lowe,
they then fell downe with grief:
And none was founde, so much to helpe,
whereby to get relief.

13 Then did they cry in their distresse,
vnto the Lord for ayde:

Who did remoue their troublous state,
according as they prayde.

14 For he from darkenes out them brought,
and from deathes dreadfull shade:
Bursting with force the yron bandes,
quibllk did before them lade.

15 Let men therefore before the Lord
confesse his kindenes then:

And shewe the wonders that he doth
before the sonnes of men.

16 For he threw downe their gates of brasse
and brake them with strong hands:

The yron barres he smote in two,
nothing could him withstand.

17 The foolish folke great plagues do feele,
and cannot from them wend:

Bot heapt on mo to those they haue,
because they do offend.

18 Their soule so much did loth all meat
that none they coulde abyde:

Whereby death had them almost caught
as they full truly tryde.

19 Then did they cry in their distresse,
vnto the Lord for ayde:

Who did remoue their troublous state,
according as they prayde.

20 For he then sent to them his worde,
quibllk health did sune restore:

And brought them from those dangers depe
wherein they were before.

21 Let men therefore before the Lord,
confesse his kindnes then:

And shewe the wonders that he doth
before the sonnes of men.

22 And let them offer sacrifice
with thanks and also feare:

And speake of all his wondrous workes,
with glad and ioyfull cheare.

23 Suche as in shippes or brittill barkes,
into the seas descend:

Their marchandise through fearefull fluds
to compasse and to end.

24 Those men are forced to beholde
the Lordes workes, what they be:

And in the dangerous deepe the same
moste merucious they see.

25 For at his worde, the stormy winde,
arisech in a rage:

And stirreth vp the surges so,
as nought can them aswage.

26 Then are they lifted vp so high,
the cloudes they seeme to gaine,

And plunging downe the depth vntill,
their foules consume with paine.

27 And like a drunkarde, to and fro,
now here, now there they reele:

As men with feare of wit berck,
or had of sense no feele.

28 Then did they crye in their distresse,
vnto the Lord for ayde:

Who did remoue their troublous state,
according as they prayde.

29 For with his worde the Lorde doth make,
the sturdie storme to cease:

So that the great waues from their rage
are brought to rest and peace.

30 Then are men glad when rest is come,
quibllk they so much do craue:

And are by him in haue brought,
quibllk they so faine wolde haue.

31 Let men therefore before the Lord
confesse his kindnes then:

And shewe the wonders that he doth,
before the sonnes of men.

32 Let men in presence of the folke,
with praise extoll his Name:

And where the Elders do conuent,
let them there do the same.

33 For running fluds to dry desertes,
he doth oft change and turne:

And drieth vp, as it were dust,
the springing well and burne.

34 A frutefull land with pleasures deckt,
full barren doth he make:

When on their sinnes, quibllk dwell therein,
he doth iust vengeance take.

35 Again the wilderness full rude,
he maketh frute to beare:

With pleasant springs of water cleare,
though none before were there.

36 Wherein such hungry foules are set,
as he doth freely chuse:

That they a citie may them builde,
to dwell in for their vse.

37 That they may sowe their pleasant land,
and vineyardes also plant:

To yelde them frutes of such increase,
as none may seeme to want.

38 They multiply exceedingly,
the Lord doth blesse them so:

Who doth also their brute beastes make
by numbers great to growe.

39 Bot when the faithfull are lowe brought,
by the oppressors foute:

And minish do through many plagues,
that compasse them about.

40 Then doth he Princes bring to shame,
quibllk did them so oppresse:

And likewise caused them to erre,
within the wilderness.

41 Bot yet the pure he raisech vp
out of his troubles deepe:

And oft times doth his traine augment,
much like a flocke of sheepe.

42 The righteous shall beholde this sight,
and also muche reioyce:

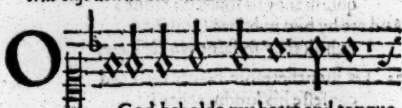
Whereas the wicked and peruerse,
with grief shall stoppe their voice.

43 Bot who is wise, that now full well
he may these things record?
For certainly suche shall perceiue
the kindnes of the Lord.

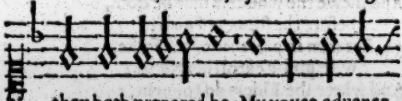
Paratum cor.

PSALME CVIII. I.C.

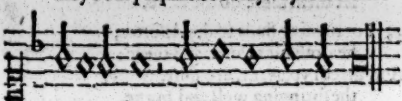
¶ *David with hart and voyce praiseth the Lord,
and assureth him selfe of the promises of God
concerning his kingdome ouer Israel, and his
power against other nations, who though he seeme
to forsake vs for a time, yet be alone in the ende
will cast downe our enemies.*



God, beholde, my heart and tongue,



they both prepared be: My voyce aduance



will I, in song, and giue all praise to thee.

2 Rise vp sweete melodie to make,
my viole and mine harpe:
For I by breake of day will wake,
thy laude and praise to carpe.
3 Among the people, Lord, I shall
giue praises vnto thee:
And eke amidst the nations all,
to thee my song shall be.

4 For why? thy mercy great doth stretch,
aboue the heauens hie:
Likewise thy trueth, O Lord doth reache,
vnto the cloudie skie.

5 Exalt thy selfe, O Lord our God,
aboue the heauens bright:
Set furth thy praise in earth abroad,
thy glorie and thy might.

6 That thy beloued in the land,
may freed be from thrall:
O, helpe vs Lord, with thy right hand,
and heare me when I call.

7 I will reioyce, such God hath said,
within his holy place:
That I shall Sichem land decide,
and Succoths vale by pace.

8 For Gilead shall be myne owne,
Manasses mine beside:
Mine head strength Ephraim well knowne,
my Lawe doth Iudah guide.

9 Moab my wash pot: and my shoe
on Edom will I cast:
Yes, I on Palestine also,
shall triumph at the last.

10 Who now will lead me by the hand,

into the citie strong?
Or be my guide to Edom land,
so that I go not wrong?

11 Is it not thou, O Lord our God,
quihik hadst vs cleane forloke,
And wentst not with our hostes abroad,
when warres in hand we toke?

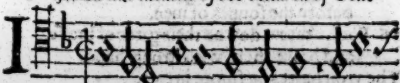
12 O Lord, when trouble doth assaile,
with aide vs then releiue:
Vaine is, and nothing can auail
the helpe that man may giue.

13 Through God, to do we shall haue might,
aftes worthy of renowme:
He shall our foes put vnto flight,
yea, he shall tread them downe.

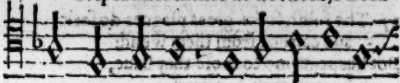
Deus laudem tuam.

PSALME CIX. N.

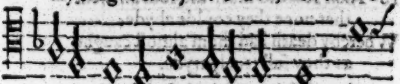
¶ *David being falsly accused by Saules flatterers,
prayeth God to helpe him so destroy his enemies,
who represent Iudas the Traytor vnto Iesus
Christ, and like enemies of the children of God.*



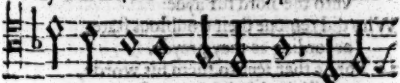
N speachles silence do not hold, O Lord



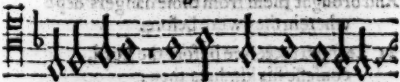
thy tongue alwayes: O God, euen thou I



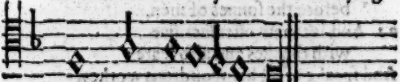
say that art, the God of all my praise. 2 The



wicked and the guilefull mouth, on me



disclosed be: And they with false and lying



tongue, haue spoken vnto me.

3 They did beset me rounde about,
with wordes of hatefull spite:
Without all cause of my desert,
against me did they fight.

4 For my good will they were my foes,
bot then gan I to praye:

5 My gud with ill, my frendlinesse,
with hate they did repaye.

6 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke suffer thou,
his hatefull foe to stand.

7 When he is iudged, let him then,
condemned be therein:

And

And let the prayer that he makes,
be turned into sinne.

8 Fewe be his dayes: his charge also,
let thou an other take:

9 His children let be fatherles,
his wife a widowe make.

10 Let his offspring be vagabonds,
to begge and seeke their bread:
Wandering out of the wasted place,
where erst they haue bene fed.

11 Let couetous extortioners,
catch all his goods and store:
And let the strangers spoile the frutes,
of all his toyle before.

12 Let there be none to pitie him,
let there be none at all:
That on his children fatherles,
will let their mercy fall.

13 And so let his posteritie,
for euer be destroyde:
Their name out blotted in the age,
that after shall succede.

14 Let not his fathers wickednes,
from Gods remembrance fall,
And let thou not his mothers sinne,
be done away at all.

15 Bot in the preience of the Lord,
let them remaine for aye:
That from the earth their memorie
he may cut cleane away.

16 Sith mercy he forgot to shewe:
bot did pursue with spite:
The troubled man and sought to slaye,
the wofull harted wight.

17 As he did cursing lone, it shall
betide vnto him so:

And as he did not blessing lone,
it shall be farre him fro.

18 As he with cursing clad him selfe,
so it like water shall:
Into his bowels, and like oyle,
into his bones befall.

19 As garment let it be to him,
to couer him for aye:

And as a girdle wherewith he,
shall girded be alway.

20 Lo, let the same before the Lord,
be guerdon of my foe,
Yea, and of those that euill speake,
against my soule also.

21 Bot thou, O Lord, that art my God,
deale thou I say with me:
After thy Name deliuer me,
for good thy mercies be.

22 Because in depth of great distresse,
I needy am and pure:
And eke within my payned brest,
my heart is wounded sore,

23 Euen so do I departe away,
as doth declining shade:

And as the grasshopper, so I
am shaken of and fade.

24 With fasting long from needfull fude,
enfebled are my knees:

And all her fatnesse hath my fleshe,
enforced bene to leese.

25 And I also a vile reproche.
to them was made to be:

And they that did vpon me luke,
did shake their heades at me.

26 Bot thou, O Lord, that art my God,
mine ayde and succour be:
According to thy mercy, Lord,
saue and deliuer me.

27 And they shall knowe thereby, that this
(Lord) is thy mighty hand:
And that thou, thou hast done it, Lord,
so shall they vnderstand.

28 Although they curse with spite, yet thou
shalt blesse with louing voice:
They shall arise and come to shame,
thy seruant shall ioiroyce.

29 Let them be clothed all with shame,
that enemies are to me:
And with confusion as a cloke,
eke couered let them be.

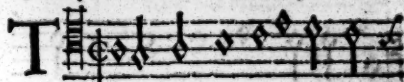
30 Bot greatly I will with my mouth,
giue thanks vnto the Lord,
And I among the multitude,
his praises will record.

31 For he with helpe at his right hand,
will stand the pure man by:
To saue him from the men that wolde
condemne his soule to dye.

Dixit Dominus.

PSALME CX. I.C.

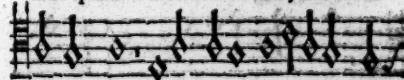
¶ David prophesieth of the power and ever lasting
kingdome of Christ, and of the Priesthood, which
shulde put an end to the Priesthood of Leuy.



He Lord most high, vnto my Lord



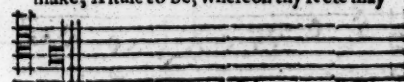
thus spake: Sit thou now downe, and rest at



my right hand, Vntill that I, thine enemies do



make, A stule to be, whereon thy feete may



stand.

3 The Scepter of thy regall power and might,
From Sion shall the Lord send and disclose.
Be thou therefore the ruler in the fight,
And in the midde of all thy mortall foes.

3 Thy people shall come willingly to thee,
What time thine host in holy beauty shew:
The youth that of thy wombe do spring, shall be
Compared like vnto the morning dewe.

4 Thus God hath sworne, and it performe wil he,
And not repent, nor any time it break:
Thou art a Priest for euer vnto me,
After the forme of King Melchizedek.

5 The Lord our God, who is at euery stound,
At thy right hand to be thine helpe and stay:
He Princes proud, and stately Kings shall wound
For loue of thee, in his feare wrathfull day.

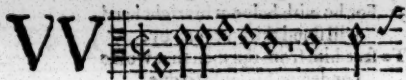
6 He shall be Iudge among the heathen all,
He places void with carcases shall fill:
And in his rage, the heades eke smite he shall,
That ouer countries great do worke their will.

7 Yea, he through haste for to pursue his foes,
Shall drinke the bruke that runneth in the way.
And thus when he confounded thall haue those,
His head on hye then shall he lift that day.

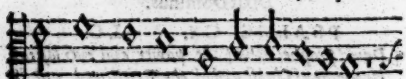
Confitebor tibi.

PSALME CXI. VV. Ke.

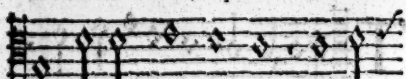
¶ He giueth thanks to the Lorde for his mercifull
workes towards his Kirk, and declareth wherein
true wisdom and right knowledge consisteth.



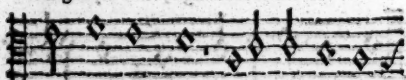
Ith hart I do accord, To praise



and laude the Lord, In presence of the iust.



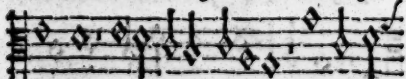
For great his workes are founde. To search



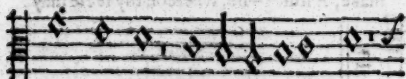
them suche are bounde, As do him loue and



trust, His workes are glorious: A' so his righ-



teousnes, it doth indure for euer, His wondrous



workes he wolde, We still remember shulde.



His mercie faileth neuer,

5 Such as do loue him, beare
A porcion full faire
He hath vp for them laid:
For this they shall well finde,

He will them haue in minde,
And keepe them, as he sayd.

6 For he did not disdaine,
His workes to shewe them plaine,
By lightnings and by thunders,

When he the heathen land
Did gine into their hand,
Where they behelde his wonders.

7 Of all his workes in sueth
Both iudgement, right, and trueth,
Whereto his stantes tend,

8 They are decreed sure
For euer to endure,
Ouhilk equitie doth ends

Redemption he gaue,
His people for to saue,

9 And hath also required,
His promise not to faile,
Bot alwayes to preuaile,

His holy Name be feared.

10 Who so with heart full faine
True wisdom wolde attaine,
The Lord feare and obey.

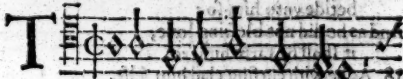
Suche as his lawes do keepe,
Shall knowledge haue full deepe.

His praise shall last for aye.

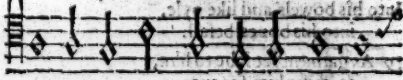
Beatus vir qui.

PSALME CXII. VV. Ke.

¶ He prayseth the felix state of them that feare God,
and condemneth the cursed state of the contem-
ners of God.



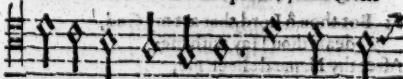
He man is blest that God doth feare,



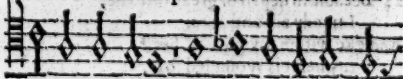
And that his lawes doth loue in dede: His



seede on earth God will vpreare, And blesse



suche as from him proceede: His house with



god he will fulfill: His righteounes endure



shall still,

4 Vnto the righteous doth arise
In trouble ioy, in darkness light
Compassion is in his eyes,
And mercy alwayes in his sight:
5 Yea pittie mouth such to lend:
He doth by iudgement things expend.
6 And surely such shall neuer faile:
For in remembrance had is he:
7 No tidings ill can make him quail,
Who in the Lord sure hope doth see,
8 His heart is firme, his feare is past:
For he shall see his foes downe cast.
9 He did well for the pure provide,
His righteousness shall still remaine,
And his estate with praise abide,
Though that the wicked man disdaine.
10 Yea gnash his teeth there as shall he,
And so consume his state to see.

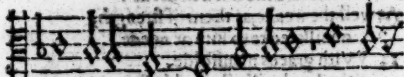
Laudate pueri.

PSALME CXIII. W. Ke.

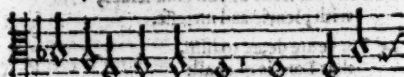
An exhortation to praise the Lord for his providence, in that, that contrary to the course of nature, he worketh in his Kirk.

Y 

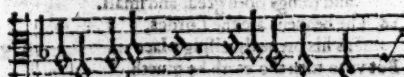
E children, quhilk do serue the Lord,



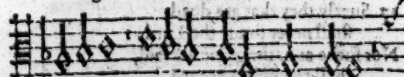
Praise ye his Name with one accord, Yea, blef-



sed be alwayes his Name: Who from the



rising of the Sunne, Till it retorne where



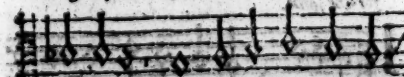
it begunne, Is to be praised with great fame



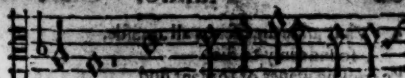
The Lord all people doth surmount: As for



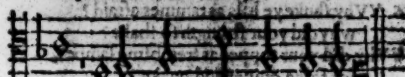
his glory we may count, Aboue the heauens



high to be. With God the Lord who may



compare? Whose dwellings in the heauens



are? Of such great power and force is he.

6 He doth abate him selfe, we knowe,
Things to beholde both here belowe,
And also in heauen aboue.

7 The needy out of dust he drawe,
And eke the pure quhilk helpe none sawe,
His onely mercy did him moue.

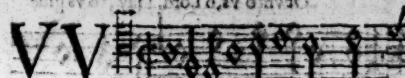
8 And so him set in high degree,
With Princes of great dignitie,
That rule his people with great fame.

9 The barren he doth make to beare,
And with great ioye her frute to reare,
Therefore praise ye his holy Name.

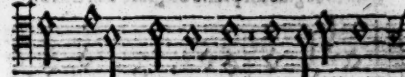
In exult. Israel.

PSALME CXIII. W. V. Whit.

Israels deliuary out of Egypt putteth vs in remembrance of Gods vnto mercies towards his children, and of our vnsbank fulnes for the same.

V 

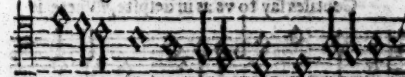
Hen Israel by Gods addresse,




from Pharos land was hent: And Iacobs house



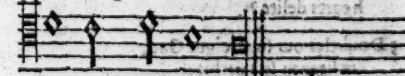
the strangers left, and in the same traine went.



2 In Iuda God his glory shewde, his holines



moste bright. So did the Israelites declare his



kingdome power, and might.

3 The sea it sawe, and suddenly,
as all amasde did flee:
The roaring streames of Iordans flood,
reculed backwardly.

4 As rampes afraid the mountaines skip,
their strength did them forsake:
And as the sely trembling tangle
their toppes did brake and shake.

3 What ailde the waters all apace,
so suddenly to rise.

Ye swelling waters of Iordan flood,
why turne ye backwardly?

4 VVhy shalke ye hills as raimnes afraid?
why did your strength so shake?

VVhy did your toppes as trembling lampes,
for feare quier and quake?

7 O earth, confesse thy soueraigne Lord,
and dread his mighty hand:

Before the face of Idcobs God,
feare ye both sea and land.

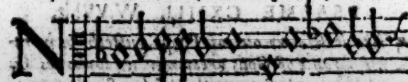
8 I meane the God quihik from hard rockes
doth cause maine fuds appeare:

And from the stonie flint doth make
gush out the fountaines cleare.

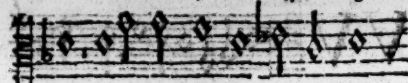
Non nobis Domine.

PSALME CXV. VV. VVhit.

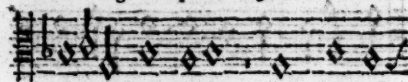
The faithfull oppressed by idolatrous tyrants, promise that they will be mindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.



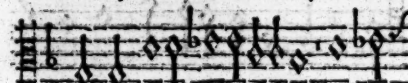
Ot vnto vs, O Lord, I say, to vs giue



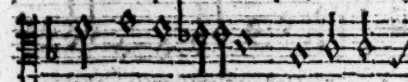
none: Bot giue all praise of grace and truth,



vnto thy Name alone. 2 VVhy shall the



Gentiles say to vs as in despite, VVhese is



their God they call vpon? where is their



hearts delite?

3 Doublets our soueraigne God,
in heauen sits on hie:

And worketh what him liketh best:
for all things do can he.

Bot their Idoles and Gods,
before whom they do stand.

Siluer or golde they are at moste,
the worke euen of mans hand.

5 A mouth they haue speccables,
not mouing tongue nor lippes:

And eyes they haue bot see no whit,
no more then do dead chippes.

6 Eares they haue, and heare not,
as do the eares of man:

A nose also, bot to no vse:
for smell nothing they can.

7 Both handes and feete they haue,
in forme there is no lacke:

Bot neither touché or go they can,
nor yet with throte noyce make.

8 Like vnto them shall be
the forgers that them frame.

And likewise suche are no lesse made,
quihik call vpon their name.

9 Bot thou, O Israell,
in God put confidence:

For to all suche an ayde he is,
a buckler and defence.

10 And thou tribe of Aaron,
in God put confidence:

For to all suche an ayde he is,
a buckler and defence.

11 All ye that feare the Lord,
in God put confidence:

For to all suche an ayde he is,
a buckler and defence.

12 The Lord hath vs in minde,
and will vs blesse echone:

The house, I meane, of Israell,
and the tribe of Aaron,

13 And blesse will he all them,
that feare the Lord in deede:

As well the weake, as them of strength,
quihik seeke to him at neede.

14 VVith graces manifolde,
the Lord will all you blesse:

As well your seede as you your felices,
with plentie and increase.

15 For ye are deare to him,
that Lord is ouer all:

Quihik made both heauen and the earth,
and things both great and small.

16 The heauens are the Lordes,
as his owne dwelling place:

Bot vnto men the earth he giueth,
thereon to runne their race.

17 Surely they that are dead,
shall neuer praise the Lord:

Nor suche as in the graue are laid,
shall thereunto accord.

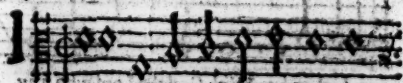
18 Bot we that do here liue,
shall thanke the Lord alwayes:

VVith heart, and mouth sing thanks will we,
likewise all you him praise.

Dilexi quoniam.

PSALME CXVI. N.

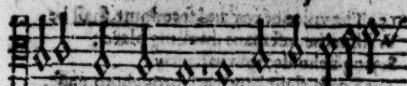
David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable loue of God toward him, magnifieth suche great mercies, and protesteth, that he will be thankfull for the same.



Loue the Lord, because my voyce and

praise

Psalmc. Cxvj.



prayer heard hath he: VWhen in my dayes I cald



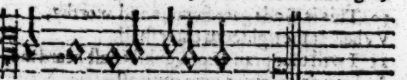
on him, he bowde his eare to me. 2 Euen



when the snares of cruell death, about beset



me rounde: VWhen paines of hell me caught,



and when, I wo and forowe founde.

4 Vpon the Name of God my Lord,
then did I call and say:
Deliuier thou my soule, O Lord,
I do thee humbly pray.

5 The Lord is very mercifull,
and iust he is also:
And in our God compassion,
doth plentifully flowe.

6 The Lord in safetie doth preferre,
all those that simple be:
I was in wofull miserie,
and he relieved me.

7 And now my soule, sing thou art safe,
returne unto thy rest:
For largely, lo, the Lord to thee:
his bountie hath exprest.

8 Because thou haste deliuered,
my soule from deadly thrall:
My moystened euen from mourning full teares,
my sliding feete from fall.

9 Before the Lord, I in the land
of life, will walke there fore:

10 I did beleene, therefore I spake,
for I was troubled sore.

11 I said in my distresse and feare,
that all men lyers be:
VWhat shall I paye the Lord for all
his benefites to me?

12 The holesome cup of sauing health,
I thankfully will take:
And on the Lordes name I will call,
when I my prayer make.

13 I to the Lord will pay the vowes,
that I haue him beight:
Yea, now euen at this present time,
in all his peoples sight.

14 Right deare and precious in his sight,
the Lord doth aye esteeme
The death of all his holy ones,
what euer men do deeme.

Cxvij.

Cxviii.

23

16 Thy seruant Lord, thy seruant lo,
I do my selfe confesse,
And handmaidens sonne: then Lord hast broke
the bondes of my distresse.

17 And I will offer vp to thee,
a sacrifice of praise:
And I will call vpon the Name
of God the Lord alwaies.

18 I to the Lord will pay the vowes,
that I haue him beight:
Yea, now euen at this present time,
in all his peoples sight.

19 Yea, in the Countes of Gods owne house,
and in the middes of thee:
O thou Ierusalem I say,
wherefore the Lord praise yee.

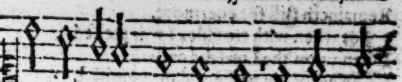
Laudate Dominum.

PSALME CXVII. I.C.

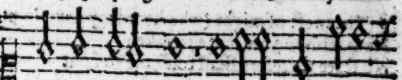
¶ He exhorteth the Gentiles to praise God because
he hath accomplished as well to them as to the
Iewes, the promise of life everlasting by Iesus
Christ.



Praise the Lord, ye nations all, Land



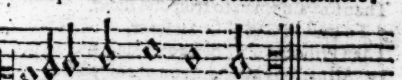
him ye people great and small. For why? his



grace and tender loue, To vs is great, as we



well proue: His truth is constant euermore.



Vnto the Lord sing praise therefore.

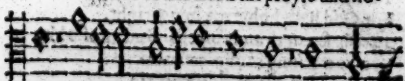
Confitemini.

PSALME CXVIII. I.C.

¶ Dauid reuelled of Saul mid of the people, as the
time appointed obtained the kingdom, for the
quint he biddeth all them that feare the Lord to
be thankfull, vnder whose person Christ is likely
set forth, who shoulde be of his people reuelled.

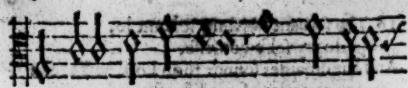


Glorie to the Lord all prayse and ho-

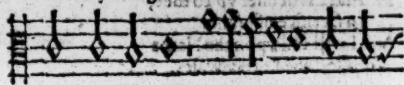


nour, For he is gracious and kind: Yea more,

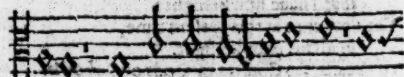
I ij



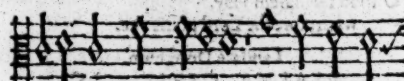
his mercy and great fauour Doth firme abide



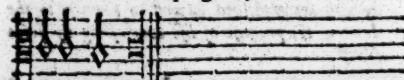
world without end. Let Israell now say thus



boldly: That his mercies for euer dure, And



let Aarons whole progenie, Confesse the same



stable and sure.

4 Let those that feare God, then now addresse,
To come and sing to him therefore:
That his great loue and tender kindnes
Remaineth still for euermore.

5 For when with troubles I was pressed,
I then vpon the Lord did call:
VWho heard my voice, and me vpraised,
And set at large face from all thrall.

6 The most of might (who heard my complaint)
He is with me, my parte to take:
No feare therefore shall cause me to faint
For ought that man may gainst me make.

7 The Lord on my side doth reſiſe,
VWith ſuche as do me helpe and aide,
So that I ſhall ſee my deſire
Vpon my foes, quihik me vpbraide.

8 In God to truſt it is farre better,
Than to vaine man to truſt and ſtand.

9 To truſt in God (I ſay) is ſurer,
Then Princes, Lords of ſea and land.

10 All nations haue me round compaſſed,
VWith one conſent: yet in Gods Name
By me they ſhall ſure be deſtroyed,
And put to flight, rebuke, and ſhame.

11 They haue me round about enſloſed,
Yea, and ſhut vp with one accoſt:
Yet they by me ſhall be deſtroyed,
Euen in the Name of God the Lord.

12 Like bees they came about me ſwariming,
Bot were as fire of thornes put out:
For in Gods Name the euerhuing,
I ſhall confounde them all, no doubt.

13 Thou haſt (O cruell aduerſarie)
Thruſt ſore at me, with maine and might,
To cauſe me fall: bot lo, contrary,
For God hath holpe me in my right.

14 My ſtrength and force is God moſt ſhining,
Yea, he my ſong is of pleaſance:
For he hath bene in all aduerſitie,
Miner helper and deliuerance.

15 The voice of ioy and freedome, ſhall be,
Within the juſt mans dwelling place:
Saying beholde, right valiantly

The Lords right hand hath brought to paſſe:
16 The hand moſt ſtrong of the Almighty
Exalted is now preſently:
Of God the Lord, the right hand ſtudies
Hath done (ſay they) triumphantly.

17 Away, away, enuiers eche one,
For yet deaths cup ſhall I not prone:
Bot ſhall ſtill liue, that I may expone
And ſhewe abroad, Gods workes aboue.

18 The Lord my God, hath me chaſtiſed,
And that right ſore (I muſt confeſſe)
Bot of his gudnes, not deliuered
Me vnto death, in that diſtreſſe.

19 Open therefore to me the gates faire,
Quihik are the gates of righteouſnes:
That through the ſame I may haue repaire,
And praife the Lord, his holines.

20 This is Gods gate famous and worthy,
VWhereat the righteous enter ſhall.

21 I will thee praife, Lord, quihik haſt heard me,
And my deliuerance bene with all.

22 The ſtone quihik wholly was reſuſed,
And of the builders caſt away:
The ſame layed is now, and placed,
As of the corner chiefe and ſtay.

23 Quihik thing is done, by th'onely working
Of God, the Lord moſt glorious:
And as a wonder is appearing
Vnto our ſights moſt merueilous.

24 This is (of trueth) the day moſt happy,
Quihik God hath made of his gudnes:
Let vs therein make mirth and ioy,
And ſing to God with great gladnes.

25 O Lord, I now beſeech and pray thee,
Saue thou (the King, and him maintain)
Giue him gud lucke, and prosperous to be,
O Lord, I yet require againe.

26 VWho in the Name of God moſt holy
Doth come, he bleſſed be alway:
VVe wiſe alſo, ye may be happy,
Quihik in Gods houſe are night and day.

27 The Lord our God, he is moſt mightie,
And hath vs giuen light at laſt:
Vnto the hornes of th' Altar holy,
Your ſacrifice now binde full faſt.

28 Thou art the God in whom I glory,
To thee will I giue praife therefore:
Euen thou my God, art therefore wiſe
I laude and exalt thee euermore.

29 Giue to the Lord all praife and honour,
For grations is he, and kind:
Yea more, his mercy and great fauour
Doth aye endure, worlde without end.

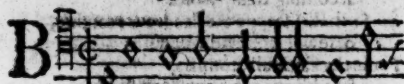
Beati immaculati.

PSALME CXIX. W. White

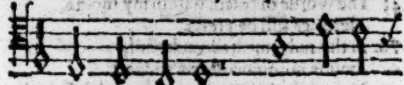
9 The Prophet wonderfully commendeth Gods law wherein he can not ſatiate himſelfe, nor expreſſe ſufficiently his affection: therefore adding notable complaints and conſolations mixed for the faithfull to haue both in hard and woeful and on the other merry. The verſes begin with one letter of the

the Alphabet.

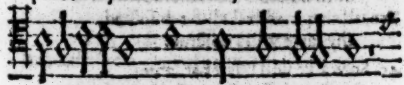
ALEPH.



Lessed are they that perfect are, and



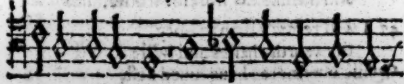
pure in mynde and heart, VVhose lines, and



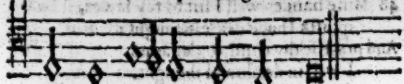
conuerſation, from Gods lawes neuer ſtart.



2 Blessed are they that giue them ſelues, his



ſtatutes to obſerue, Seeking the Lord with all



their heart, and neuer from him ſwerue.

3 Doubtles ſuche men go not aſtray,
nor do no wicked thing:
Quhilk ſtedfaſtly walke in his path,
without any wandring.

4 It is thy will and commandement,
that with attentive heede,
Thy noble and diuine precepts,
we learne and keepe in deede.

5 Oh, wolde to God it might thee pleaſe,
my wayes ſo to addreſſe:
That I might both in heart and voice,
thy lawes keepe and confeſſe.

6 So ſhulde no ſhame my life atteint,
whiles I thus ſet myne eies:
And bend my vniue alwayes to muſe
on thy ſacred Decrees.

7 Then will I praife with vpriſt heart,
and magnifie thy Name:
VVhen I ſhall learne thy iudgements iuſt,
and like wiſe proue the ſame.

8 And wholly will I giue my ſelfe
to keepe thy lawes moſte right:
Forſake me not forever, Lord,
but ſerue thy grace and might.

BETH.

9 By what meanes may a yong man beſt,
his life learne to amend?
If that he marke and keepe thy worde,
and therein his time ſpend.

10 Vnfeinedly I haue thee ſought,
and thus ſecking abide:
Oh, neuer ſuffer me, O Lord,

from thy precepts to ſlide.

11 VVithin mine heart and ſecret thoughtes,
thy words I haue hid ſtill:
That I might not at any time
offend thy godly will.

12 VVe magnifie thy Name, O Lord,
and praife thee euermore:
Thy ſtatutes of moſte worthy fame,
O Lord, teache me therefore.

13 My lippes haue neuer ceaſde to preach,
and publiſh day and night:
The iudgements all quhilk did proceede,
from thy mouth full of might.

14 Thy teſtimonies and thy wayes,
pleaſe me no leſſe in deede:
Then all the treaſures of the earth,
quhilk worldlings make their meede.

15 Of thy precepts I will ſtill muſe,
and thereto frame my talke:
As at a marke, ſo will I ayme,
thy wayes how I may walke.

16 Mine onely ioy ſhall be ſo fixe,
and on thy Lawes ſo fet,
That nothing can me ſo farre blinde,
that I thy wordes forget.

GIMEL.

17 Grant to thy ſervant now ſuch grace,
as may my life prolong:
Thine holy worde then will I keepe,
both in myne heart and tongue.

18 Mine eyes quhilk were dimme and ſhut vp,
ſo open and make bright:
That of thy Lawe and marueilous workes,
I may haue the cleare ſight.

19 I am a ſtranger in this earth,
wandring now here, now there:
Thy worde therefore to me diſcloſe,
my ſteps for to cleare.

20 My ſoule is raniſht with deſire,
and neuer is at reſt:
Bot ſeekth to knowe thy iudgements his,
and what may pleaſe thee beſt.

21 The proude men and malicious,
thou haſt deſtroide echone:
And curſed are ſuche as do not
thyne heſtes attend vpon.

22 Lord, turne from me rebuke and ſhame,
quhilk wicked men conſpire:
For I haue kept thy covenants,
with zeale as hote as fire.

23 The Princes great in counſell ſate,
and did againſt me ſpeake:
Bot then thy ſervant thought how he,
thy ſtatutes might not breake.

24 For why? thy covenants are my ioye,
and my great hearts ſolace:
They ſerue in ſtead of Counſellers,
my matters for to paſſe.

DALETH.

25 I am, alas, as brought to graue,
and almoſt turne to duſt:
Reſtore therefore my life againe,
as thy promiſe is iuſt.

26 My wayes when I acknowledged,
with mercy thou didst heare:
Heare now effusions, and me instruct,
thy lawes to loue and feare.

27 Teach me once thoroughly for to knowe
thy precepts and thy lore:
Thy workes then will I meditate,
and lay them vp in store.

28 My soule I fele so sore oppress,
that it melteth for grief:
According to thy worde therefore
haste Lord, to send relief.

29 From lying and deceitfull lippes,
let thy grace me defend:
And that I may learne thee to loue,
thine holy lawe me send.

30 The way of trueth both straight and sure,
I haue chosen and founde:
I set thy iudgements me before,
quihilk keepe me safe and sounde.

31 Since then, O Lord, I forced my selfe,
thy covenants to embrace:
Let me therefore haue no rebuke,
nor check in any case.

32 Then will I riuane with ioyfull cheare,
where thy worde doth me call:
VVhen thou hast set mine heart at large,
and rid me out of thrall.

H E.

33 Instruct me, Lord, in the right trade,
of thy statutes diuine:
And it to keepe euen to the end,
mine heart will I incline.

34 Grant me the knowledge of thy lawe,
and I shall it obey:
VVith heart and minde and all my might,
I will it keepe, I say.

35 In the right path of thy precepts,
guide me, Lord, I require:
None other pleasure do I wish,
nor greater thing desire.

36 Incline mine heart thy lawes to keepe,
and covenants to embrace:
And from all filthy auarice,
Lord, shield me with thy grace.

37 From vaine desires and worldly lustes,
turne backe mine eyes and sight:
Giue me the spirite of life and power,
to walke thy wayes aright.

38 Confirme thy gracious promise, Lord,
quihilk thou hast made to me:
Quihilk am thy seruant, and do loue,
and feare nothing bot thee.

39 Reproche and shame quihilk I so feare,
from me, O Lord expell:
For thou doest iudge with equitie,
and therein doest excell.

40 Beholde, myne hearts desire is bent,
thy lawes to keepe for aye:
Lord, strengthen me so with thy grace,
that it performe I may.

V A.

41 Thy mercies great and manifolde,

let me obtaine, O Lord.
Thy sauing health let me enioye,
according to thy word.

42 So shall I stoppe the slanderous mouthes,
of lewde men and vnill:
For in thy faithfull promises,
standeth my comfort and trust.

43 The worde of trueth within my mouth,
let euer still be prest:
For in thy iudgements wonderfull,
myne hope doth stand and rest.

44 And while that breath within my brest,
doth naturall life preserve:
Yea, till this world shall be dissolued,
thy lawe will I obserue.

45 So walke will I as set at large,
and made free from all drede:
Because I fought how for to keepe
thy precepts and thy rede.

46 Thy noble actes I will describe,
as things of moste great fame:
Euen before kings I will them blase,
and shrinke no whit for shame.

47 I will reioyce then to obey,
thy worthy hestes and will:
Quihilk ouermore I haue loued best,
and so will lone them still.

48 Mine handes will I lift to thy lawes,
quihilk I haue dearly sought:
And praise thy commandements,
I will in dedde and thought.

Z A.

49 Thy promise quihilk thou madst to me,
thy seruant, Lord, remember:
For therein haue I put my trust,
and confidence for euer.

50 It is my comfort and my ioye,
when troubles me assaile:
For were my life not by thy worde,
my life wolde sure me faile.

51 The proude and such as God contemne,
still made of me a scorn:
Yet wolde I not thy lawe forsake,
as he that were forlorne.

52 Bot calet to minde, Lord, thy great workes,
shewde to our Fathers olde:
Whereby I felt the ioye summount
my grief an hundred folde.

53 Bot yet alas, for feare I quake,
seeing how wicked men:
Thy lawe forsoke, and did procure
thy iudgement: who knoweth when?

54 And as for me, I framde my songes,
thy statutes to exalt:
VVhen I among the strangers dwelt,
and thoughts gaue me assalt.

55 I thought vpon thy Name, O Lord,
by night when others sleepe:
As for thy lawe also I keepe,
and euer will it keepe.

56 This grace I did obtaine, because
thy covenants sweate and deare:
I did embrace, and also keepe
with reuerence and with feare.

HATH.

57 O God, quillk art my parr and loe,
my comfort and my stay:
I haue decreed and promised,
thy lawe to keepe alway.
58 Mine earnest heart did humbly sue,
in presence of thy face:
As thou therefore hast promised,
Lord grant me of thy grace.
59 My life I haue examined,
and tride my secret heart:
Quillk to thy statutes canst me,
my secte streights to conuert.
60 I did not stay nor linger long,
as they that floutfull are:
Not hastily thy lawes to keepe,
I did my selfe beware.
61 The cruell bands of wicked men,
haue made of me their praye:
Yet wolde I not thy lawe forget,
nor from thee go astray.
62 Thy righteous iudgement toward me,
so great is and so hie:
That euen at midnight will I rise,
thy Name to magnifie.
63 Companion am I to all them
quillk feare thee in their heart:
And nether will for home nor dread
from thy commandements start.
64 Thy mercies, Lord, moſte plenteouſly,
do all the worlde fulfill:
Oh, teach me how I may obey,
thy statutes and thy will.
YETH.
65 According to thy promise, Lord,
ſo haſte thou with me delt:
For of thy grace in ſundry fortēs,
haue I thy ſeruant felt.
66 Teach me to iudge alwayes right,
and giue me knowledge ſure:
For certainly belene I do,
that thy precepts are pure.
67 Yet thou didſt touche me with thy rodde,
I erre and went aſtray:
Not now I keepe thine holy worde,
and make it all my ſtay.
68 Thou art both gud and gracious,
and giueſt moſte liberally:
Thine ornaunces how to keepe,
therefore, O Lord, teache me.
69 The proud and wicked men haue forge,
againſt me many a lye:
Yet thy commandements ſtill obſerue,
with all myne heart will I.
70 Their hearts are ſwollen with worldly welth,
as greafe ſo are they fat:
Not in thy lawe do I delite,
and nothing ſeeke but that.
71 Oh, happy time, may I well ſay,
when thou didſt me correſt:
For as a guide to learne thy lawes,
thy roddeſ did me direct.
72 So that to me thy worde and lawe,
is deareſt manifeſt:

Then thouſande great of ſiluer and golde,
for ought that can be tolde.
LOD.
73 Seeing thyne handes haue made me Lord,
to be thy creature:
Grant knowledge like wiſe how to learne
to put thy lawes in wre.
74 So they that feare thee, ſhall reioyce,
when euer they me ſee:
Be cauſe I haue learn'd by thy word,
to put my truſt in thee.
75 VWhen with thy roddeſ the worlde is plagued,
I knowe the cauſe is iuſt:
So when thou didſt correſt me, Lord,
the cauſe iuſt needes be muſt.
76 Now of thy gūdges I thee pray,
ſome comfort to me ſend:
As thou to me thy ſeruant haſt,
ſo from all ill me ſend.
77 Thy tender mercies powr on me,
and I ſhall ſorely liue:
For ioy and conſolation both,
thy law to me doth giue.
78 Confounde the proude, whoſe falſe pretence,
is me for to deſtroye:
But as for me thine Heſtes to knowe,
I will my ſelfe employe.
79 VWho ſo with reuerence do thee feare,
to me let them retire:
And ſuche as do thy comptaunt knowe,
and them alone deſire.
80 Mine heart without all waſhing,
let on thy lawes be bent:
That no conſuſion come to me,
whereby I ſhoulde be ſhent.
CAPH.
81 My ſoule doth faint and ceaſeth not,
thy ſauing health to craue:
And for thy wordes ſake ſtill I truſt,
mine hearts deſire to haue.
82 Mine eyes do faile with lūking for
thy wordes: and thus I ſay,
Oh, when wilt thou me comfort, Lord?
why doſt thou thus delay?
83 As a ſkinne bottell in the ſmoke,
ſo am I parcht and dryde:
Yet will I not out of myne heart,
let thy commandements ſlide.
84 Alas, how long ſhall I yet lye,
before I ſee the houre:
That on my ſoē, quillk me torment,
thy vengeance thou wilt powre?
85 Preſumptuous men haue digged pits,
thinking to make me ſure:
Thus contrary againſt thy lawe,
mine hurt they do procure.
86 Bot thy commandements are all true,
and cauſeſ they me grieue:
To thee therefore I do complaine,
that thou mightſt me relieue.
87 Almoſt they had me cleane deſtroyd
and brought me quite to grounde:
Yet by thy ſtatutes I abode,

and therein succour founde
 88 Restore me Lord againe to life.
 (for thy mercies excell)
 And so shall thy covenants keepe,
 till death my life expell.

LAMED.

89 In heauens Lord, where thou dost dwell,
 thy worde is stablissure sure:
 And shall for all eternitie,
 fast grauen there indure.
 90 From age to age thy truth abideth,
 as doth the eard with nestle:
 Whose ground worke thou hast laide so sure,
 as no tongue can expresse.
 91 Euen to this day we may well se,
 how all things perseuere,
 According to thine ordinance,
 for all things thee reuer.
 92 Had it not bene that in thy lawe,
 my soule had comfort sought:
 Long time yec now in my distress,
 I had bene brought to nought.
 93 Therefore will I thy precepts aye,
 in memorie keepe fast:
 By them thou hast my life restored,
 when I was at last cast.
 94 No wight to me can trespasse make,
 for I am onely thine:
 Saue me therefore: for to thy lawes,
 mine eares and heart incline.
 95 The wicked men do seeke my bane,
 and thereto lie in wait:
 Bot I the while considered,
 thy noble actes and great.
 96 I see nothing in this wide worlde,
 at length quibill hath not end:
 Bot thy commandments and thy worde,
 beyonde all end extend.

MEM.

97 What great desire and fervent loue,
 do I beare to thy lawe?
 All the day long my whole desire,
 is onely on thy Sawe.
 98 Thy worde hath taught me farr to passe,
 my foes in policie:
 For still I keepe it as a thing
 of most excellencie.
 99 My teachers quibill did me instruct,
 in knowledge I excell:
 Because I do thy covenants keepe,
 and them to others tell.
 100 In wisdom I do passe also,
 the ancient men in deede:
 And all because to keepe thy lawes,
 I helde it aye best reede.
 101 My feete I haue refrained eke,
 from euery euill way:
 Because that I continually,
 thy word might keepe I say.
 102 I haue not swayed from thy iudgements
 nor yet thronke any dell:
 For why? thou hast taught me thereby,
 to liue godly and well.

103 Oh, Lord how sweete vnto my taste,
 finde I thy wordes alway:
 Doubles no honic in my mouth,
 feele ought so sweete I may.
 104 Thy lawes haue me much wisdom learned,
 that vicerly I hate:
 All wicked and vngodly wayes,
 in euery kinde or rate.

NPN.

105 Euen as a lantern to my feete,
 so doth thy worde shine bright:
 And to my pathes, where euer I go,
 it is a flaming light.
 106 I haue both sworne and will performe,
 mooste certainly doubtlesse:
 That I will keepe thy iudgements iust,
 and them in life expresse.
 107 Affliction hath me sore oppress,
 and brought me to deatnes dore:
 O Lord, as thou hast promised,
 so me to life restore.
 108 The offerings quibill with heart and voice,
 mooste frankly I thee giue:
 Accept, and teach me how I may,
 after thy iudgements liue.
 109 My soule is aye so in mine hand,
 that dangers it assaile:
 Yet do I not thy lawe forget,
 ner it to keepe will faile.
 110 Although the wicked layd their nets,
 to catch me at a braye:
 Yet did I not from thy precepts,
 once swerue or go astray.
 111 Thy lawe I haue so claime alway,
 as mine owne heritage:
 And why? for therein I desire,
 and set my who'e courage.
 112 For enenmore I haue bene bent,
 thy statutes to fulfill:
 Euen so likewise vnto the end,
 I will continue still.

SAMESCH.

113 The craftie thoughts and double heart,
 I do alwaies detest:
 Bot as for thy lawe and precepts,
 I loued them euer best.
 114 Thou art myne hid and secret place,
 my shield of strong defence:
 Therefore haue I thy promises,
 lukt for with patience.
 115 Go to therefore ye wicked men,
 departe from me anone:
 For the commandments will I keepe,
 of God my Lord alone.
 116 As thou hast promised, so performe,
 that death me not assaile:
 Nor let my hope abuse me so,
 that throughly distrust I quail.
 117 Vpholde me, and I shall be safe,
 for ought they do or say:
 And in thy statutes pleasure take,
 will I both night and day.
 118 Thou hast trode fowles vnder thy feete;

as do thy Statutes breake:
For nought anailth their subtiltie:
their counsell is bot weake:
119 Like drosse thou casts the wicked out,
where euer they be, or dwell:
Therefore can I, as thy statutes,
loue nothing halfe so well.
120 My flesh alas, is taken with feare,
as though it were benoimde:
For when I seethy iudgements streit,
I am as one aftonde.

AIX.

121 I do the thing that lawfull is,
and giue to all men right:
Resigne me not to them that wolde
oppresse me with their might.
122 Bot for thy seruant suretie be,
in that thing that is gud:
That proud men giue me not the foile,
quhilk rage as they were wud.
123 Mine eies with waiting are now blind,
thine health so much I crave:
And eke thy righteous promise, Lord,
whereby thou wilt me saue.
124 Intreat thy seruant louingly,
and fauour to him thowe:
Thy statutes of mozte excellencie,
teache me also to knowe.
125 Thine humble seruant, Lord, I am:
oh, graunte me vnderstand:
How by thy statutes I may know,
best what to take in hand.
126 It is now time, Lord, to begiue,
for trouth is quite decayde:
Thy lawe likewise they haue transgressit,
and none against them sayd.
127 This is the cause wherefore I lose,
thy lawes better then golde:
Or iewels fine quhilk are esteemde
mozte costly to be solde.
128 I thought thy precepts manifolde,
and so them laide in store:
All craftie and malicious wayes,
I do abhorre therefore.

P E.

129 Thy couenants are mozte wonderfull,
and full of things profounde:
My soule therefore doth keepe them sure,
when they are tride and founde.
130 When men first enter into thy wordes,
they finde a light inoite cleare:
And very Idiotes vnderstand,
when they it reade or heare.
131 For ioye I haue both gapte and breathe
to knowe thy commandment:
That I might guide my life thereby,
I fought what thing it meant.
132 With mercy and compassion Lord,
beholde me from aboue:
As thou art wont to beholde iustice,
as thy name feare and loue.
133 Direct my footsteps by thy wordes,
that I thy will may knowe.

And neuer let iniquitie,
thy seruant overthrowe.
134 From slanderous toungues and deadly harmes
preferue and keepe me sure:
Thy precepts then will I obserue,
and put them eke in ure.
135 Thy countenance, quhilk doth surmount
the Sunne in his bright haue:
Let shine on me, and by thy lawe,
tearhe me what to eschewe.
136 Out of mine eies great suds gush out
of drierie teares and fell:
VVhen I beholde how wicked men,
thy lawe keepe neuer a del.

MADE.

137 In euery point, Lord, thou art iust,
the wicked though they grudge:
And when thou dost sentence pronounce,
thou art a righteous iudge.
138 To render right and see from guile,
are two chiefe pointes and hie:
And suche as thou hast in thy lawe,
commanded vs strictly.
139 VVith zeale and wrath I am confunde,
and euen pined away:
To see my foes thy wordes forget,
for ought that I do may.
140 So pure and perfite is thy worde,
as any heart can deeme:
And I thy seruant nothing more,
do loue or yet esteeme.
141 And though I be nothing set by,
as one of base degree:
Yet do I not thine Heites forget,
nor shrinke away from thee.
142 Thy righteousness, Lord, is mozte iust,
for euer to indure:
Also thy Lawe is trouth it selfe,
mozte constant and mozte pure.
143 Trouble and grief haue seade on me,
and brought me wondrous lowe:
Yet do I still of thy preceptes,
delite to heare and knowe.
144 The righteousness of thy indgements,
do last for euermore:
Then teache them me, for euen in them,
my life lyeth vp in store.

K O P H.

145 With feruent heart I calde and cryde,
now answer me O Lord:
That thy commandementes to obserue,
I may fully accord.
146 To thee my God, I make my sute,
with mozte humble request:
Saue me therefore, and I will kepe,
thy precept and thine Heit.
147 To thee I crye, euen in the morne,
before the day waxe light:
Because that I haue in thy wordes,
my conscience whole plight.
148 Mine eyes present the watch by night,
and yet they call, I wake:
That by deuising of thy wordes,

I might some comfort take

149 Incline thine eares to heare my voyce,

and pittie on me take

As thou wast wont, so iudge me, Lord,

lest life me shulde forsake

150 My foes draw neare, and do procure,

my death maliciously

Quhill from thy law are farre gone backe,

and straye from it lewdly

151 Therefore, O Lord, approche thou neare,

for neede doth so require

And all thy precepts true they are,

then helpe I thee desire

152 By thy commandements I haue learnde,

not now, but long ago

That they remaine for euermore,

thou hast them grounded so

R. S.

153 My trouble and affliction,

consider and beholde

Deliver me, for of thy lawe,

I euer take fast holde

154 Defend my god and righteous cause,

with speede me succour send

From death as thou hast promised,

Lord, keepe me, and defend

155 As for the wicked, farre they are

from hauing health and grace

Whereby they might thy statutes knowe,

they enter not the trace

156 Great are thy mercies, Lord, I grant,

what tongue can them attaine

And as thou hast me iudged yet now,

so let me life obtaine

157 Though many men did trouble me,

and persecute moste sore

Yet from thy lawes I neuer shronke,

nor went awry therefore

158 And trugth it is, for griefe I dye,

when I these traitors see

Because they keepe no whit thy worde,

nor yet seeke to knowe thee

159 Beholde, for I do lone thy lawes,

with heart moste glad and iaine

As thou art god and gracious, Lord,

restore my life againe

160 What thy worde, doth decree, must be,

and so it hath bene euer

Thy righteous iudgements are also

moste true, and decay neuer

S. H. T.

161 Princes haue sought by crueltie,

causeles to make me crouche

Bot all in vaine: for of thy worde,

the feare did mine heart touche

162 And certainly euen of thy woule,

I was more merie and glad

Then he that of riche spoiles and prey,

great store and plentie had

163 As for all lies and fallacie,

I hate moste and detest

For why? thy holy lawe do I

about all things lone best

164 Seven times a day I praise the Lord,

singing with heart and voyce

Thy righteous acts and wonderfull,

so cause me to reioyce

165 Great peace and rest shall all such haue,

quhill do thy statutes loue

No danger shall their quiet state,

impare or once remoue

166 Mine onely health and comfort, Lord,

I luke for at thy hand

And therefore haue I done those things,

quhill thou didst me command

167 Thy Lawes haue bene mine exercise,

quhill my soule moste desire

So muche my loue to them was bent,

that nought els I requirde

168 Thy statutes and commandementes,

I kept, thou knowst it right

For all the things, that I haue done,

are present in thy sight

T. A. V.

169 O Lord, let my complaint and crye,

before thy face appeare

And as thou hast me promise made,

so teache me thee to feare

170 Mine humble supplication,

towarde thee, let finde access

And graunt me, Lord, deliuerance,

for so is thy promise

171 Then shall my lippes thy prayes speake,

after moste ample sort

When thou thy statutes hast me taught,

wherein standeth all comfort

172 My tongue shall sing and preache thy worde

and on this wise say I shall

Gods famous Actes and noble Lawes,

are iust and perfect all

173 Stretch out thine hand, I thee beseeche,

and speedely me saue

For thy commandementes to obserue,

chosen, O Lord, I haue

174 Of thee alone, Lord, I graue health

for other knowe I none

And in thy Lawe, and nothing els

I do delite alone

175 Graunt me therefore long dayes to line

thy Name to magnifie

And of thy iudgements mercifull

let me the fauour trie

176 For I was losse, and went astray,

muche like a wandring shepe

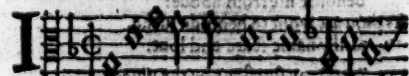
Oh, seke me, for I haue not failde,

thy Commandementes to keepe

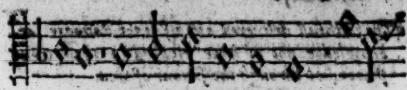
Ad Domipum.

PSALME CXX. Tho. Stern.

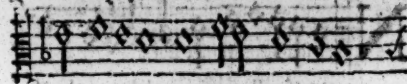
David banished among the barbarous Arabians,
through false reports of envious flatterers, pa-
menteth his long abode among such infidels, versus
to all kinde of wickednesse and contention



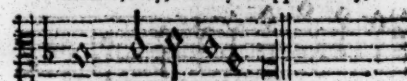
In trouble and in thrall, Vnto the Lord



I call, And he doth me comfort. 2. Deli-



ner me, I say, From lyers lippes away,



And tongues of false reports.

3. What vantage of what thing
Gest thou thus for to sing?
Thou false and flattering lyar.

4. Thy tongue doth hurt I weene,
No lesse then arrowes keene,
Or hot consuming fier,

5. Alas, to long I lacke,
Within these tents so blacke,
Quhilk Kedars are by name,
By whome the hocke elect,
And all of Isaacks sett,
Are put to open shame.

6. With them that peate did hate,
I came a peace to make,
And set a quiet life:

7. Bot when my worde was tolde,
Causeles I was controlde,
By them that wolde haue strife.

Leuau oculos.

PSALME CXXI. W. Whit.

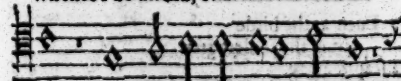
The Prophet sheweth by his owne example, that
the faithfull ought to luke for all their succour of
God alone, who wil governe and giue god suc-
cesse to all their godly enterprise.



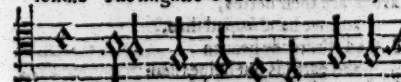
Lift myne eyes to Sion hill, From



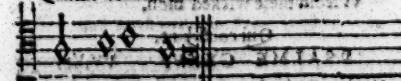
whence I do attend, That succour God me



send. 3. The mightie God me succour will,



Quhilk heauen and earth framed, And all



things therein name.

3. Thy sute from slip he will preserve,

And will thee safely keepe:
For he will neuer sleepe.

4. Lo, he that Israell doeth conserue,
No sleepe at all can him catche,
Bot his eyes shall euer warke.

5. The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer.

6. The Sunne shall not thee parch by day,
Nor the mune (not halfe so bright)
Shall with colde thee hurt by night.

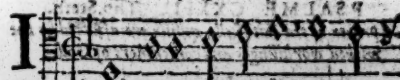
7. The Lord will keepe thee from distress,
And will thy life sure saue:
And thou also shalt haue.

8. In all thy busines god successe,
Where euer thou goest in or out,
God will thy things bring about.

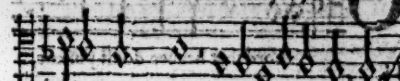
Latatus sum.

PSALME CXXII.

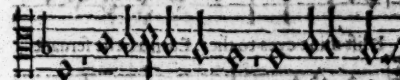
David reioyceth that God accomplished his pro-
mise, and placed his Arke in Sion, giuing thanks,
and praying for the prosperitie of the Kirk.



Did in heart reioyce, To heare



the peoples voyce, In offering so willing



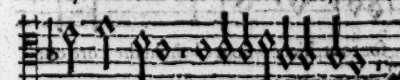
ly: For let vs vp, say they And in the Lords



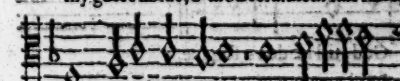
house pray: Thus spake the folke full louing



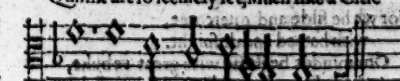
ly. Our fecte that wandred wide, Shall in



thy gates abide, O thou Ierusalem full fame,



Quhilk art so seemely set, Much like a Citie



neat, Tho like where of is not els where.

4. The tribes with one accorde,
The tribes of God the Lord,
Are thither bent their way to take.

So God before did tell
That there his Israell
Their prayers shulde together make,
For there are thrones erect,
And that for this respect.
To set furth iustice orderly
Quiblk thrones, right to mainteine,
To Dauids house pertaine,
His folke to iudge accordingly.

6 To pray let vs not cease,
For Ierusalem peace,
Thy friendes God prosper mightely,
7 Peace be thy wallies about,
And prosper thee throughout
Thy palaces continually.
8 I with thy prosperous state,
For my pure brethrens sake,
That comfort haue by means of thee.
9 Gods house doth me allure,
Thy welth fort o procure
So muche alwayes as lieth in me.

Ad te leuau.

PSALME CXXIIII. Tho. Stern.

A prayer of the faithfull, quiblk are afflicted by the wicked worldlings and conserners of God.

O Lord that heauen doest possesse,

Lord that heauen doest possesse,

I lift mine eyes to thee: Euen as the seruant

lieth his, his masters handes to see. As hand-

maides wathe their maistres handes, some gra-

for to atchieue: So we behold the Lord our

God, till he do vs forgine.

3 Lord, grant vs thy compassion,
and mercy in thy sight,
For we be filde and overcome,
with hatred and despight.

4 Our mindes bestate with great rebuke,
the riche and worldly wise:
Do make of vs their mocking stocke,
the proude do vs despise.

Nisi Dominus.

PSALME CXXIIII. W. V. V. V.

The faithfull deliuered out of great danger, acknowledge not to haue escaped by their owne power, but through the fauour of God.

Now Israell may say, and that truly: If

that the Lord, had not our cause mainteinde:

If that the Lord, had not our right susteinde:

VWhen all the world, against vs furiously:

Made their vprores, and sayd we shulde all dye.

3 Now long ago,
they had deuourde vs all,
And swallowde quickes,
for ought that we coulede deme:
Suche was their rage,
as we might well esteeme.

4 And as the fludes
with mightie force do fall,
So had they now
our life euen brought to thrall.

5 The raging streames,
moste proude in roaring noyce,
Had long ago
ouerwhelmde vs in the depe:

6 Bot loued be God,
quiblk doth vs safely kepe
From bludie teeth,
and their moste cruell voyce,

Quiblk as a preye
to eat vs wolde reioyce.

7 Euen as the birde
out of the fowlers gree
Escapth away,
right so it farth with vs:

Broke are their nettes,
and we haue escaped thus,

8 God that made heauen
and earth, is our helpe them
His Name hath saued
vs from these wicked men.

Qui confidunt.

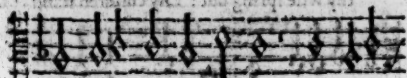
PSALME CXXV. VV. Ke.

He describeth the assistance of the faithfull in their afflictions, and despoth their wealth, and the destruction of the wicked.

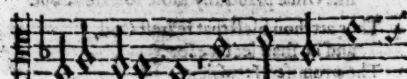
Such



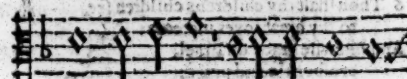
Vche as in God the Lord do trust, As



mount Sion shall firmly stand: And be re-



moued at no hand, The Lord will count



them right and iust, So that they shall be



sure, For euer to endure.

2 As mightie mount aines huge and great,

Ierusalem about do close:

So will the Lord be vnto those,

VWho on his godly will do wayte,

Suche are to him so deare,

They neuer neede to feare.

3 For though the righteous trave doth he,

By making wicked men his fodge:

Left they through grief forsake their God

He shall not as their lot fill be.

4 Giue, Lord, to those thy light,

VWhose heartes are true and right.

5 Bot as for suche as turne aside,

By crooked wayes cubillk they out sought,

The Lord will surely bring to nought,

VWith workers vile they shall abide.

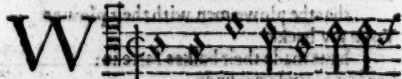
Bot peace with Israel

For euermore shall dwell.

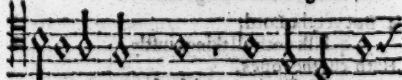
In conuictendo.

PSALME CXXVI. VV. Xe.

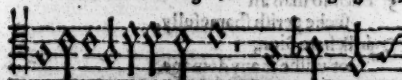
This Psalme was made after the returne of the people from Babylon, and sheweth that the merite of their deliuerance was wonderfull after the seventy yeares of captiuitie foretolden by Jeremy. cap. 25. 12 and 29. 10.



Hen that the Lord againe his



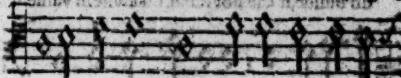
Sion had furth brought, From bondage great,



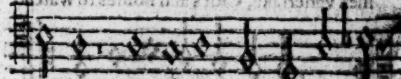
and also seruitude extreme, His worke was



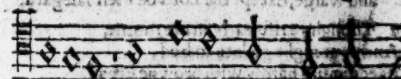
such as did surmount mans heart and thought,



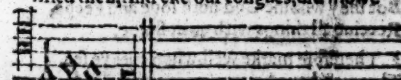
So that we were muche like to them that vie



to dreame: Our mowthes were with laughter



filled then, And eke our tongues, did shewe



vs ioyfull men.

2 The heathen folke were forced then this to confesse,

How that the Lord for them also great things had done.

3 Bot muche more, we, and therefore can confesse, no lesse:

Wherefore to iove, we have gud cause as we begonnt.

4 O Lord go furth, thou canst our bondage end,

As to desertes thy flowing riuers send.

5 Full tree it is, that they quillk sowe with teares in deede,

A time will come, when they shall reape in mirth and ioye.

6 They went and wept in bearing of their precious seede,

For that their foes full often times did them anoye:

Bot their returne with ioye they shall sure see,

Their sheques home bring, and not impeded be.

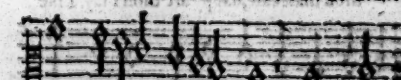
Nisi Dominus.

PSALME CXXVII. I WAWHE.

It is not mans wit, power or labour, but the fre guidnes of God, that giveth riches, preserveth Townes and Countreys, graunteth nourishment and children.



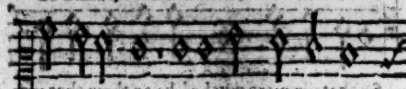
Except the Lord the house do make,



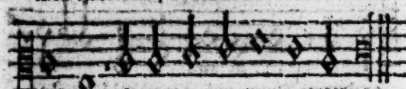
And thereunto do set his hand, VVhat can



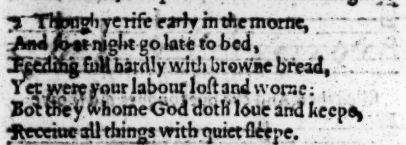
do bulde, it can not stand, Likewise in vaine



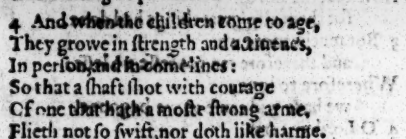
men vnder take, Cities and holdes to watch



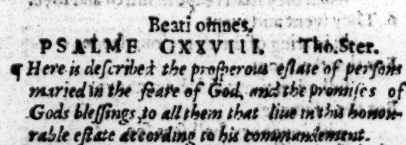
and warde, Except the Lord be their safeguard,



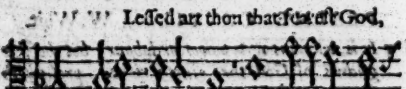
Though ye rise early in the morne,
And yet night go late to bed,
Feeding full hardly with browne bread,
Yet were your labour lost and worne:
But they whome God doth loue and keepe,
Receive all things with quiet sleepe.



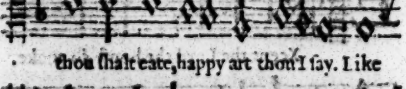
Therefore marke well, when euer ye see,
That men haue heirest enioye their land:
It is the gift of Gods owne hand,
For God him selfe doth multiply
Of his great liberalitie,
The blessing of posteritie.



And when the children come to age,
They growe in strength and aduances,
In person, and in times:
So that a shaft shot with courage
Of one that hath a most strong arme,
Flieth not so swift, nor doth like harme.



Oh, well is him that hath his quier
Furnisht with suche artilerie:
For when in perill he shall be,
Suche one shall neuer shake nor shiner,
When that he pleade before the Iudge,
Against his foes quibill beate him grudge.



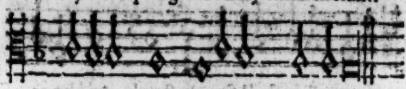
Beati otines,
PSALME CXXVIII. Tho. Stev.
Here is described the prosperous estate of persons
married in the feare of God, and the promises of
Gods blessings to all them that live in this hono-
rable estate according to his commandement.



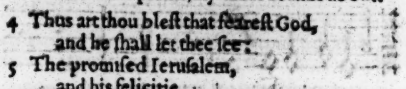
Blessed art thou that fearest God,
and walkest in his waye: For of thy labour
thou shalt eate, happy art thou I say. Like



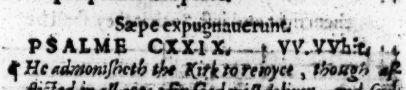
thy wife spring out: Thy children stand



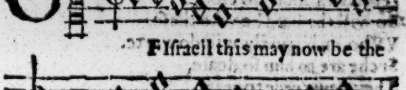
like Olive plants, thy table rounde about.



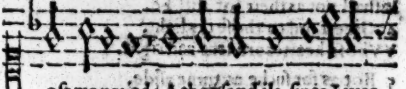
Thus art thou blest that fearest God,
and he shall let thee see:
The promised Ierusalem,
and his felicitie,
Thou shalt thy childrens children see,
to thy great ioyes increase:
And likewise grace on Israel,
prosperitie and peace.



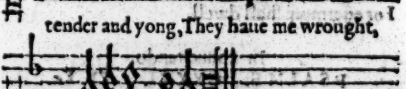
Sæpe expugnauerunt
PSALME CXXXIX. VV. VV. VV.
He admonisheth the Kirk to reioyce, though af-
flicted in all ages: for God will deliuer, and sud-
denly destroy the enemies thereof.



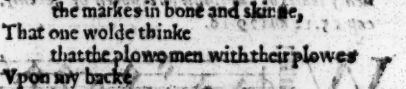
O Ifsaell this may now be the
song: Euen from my youth my foes haue



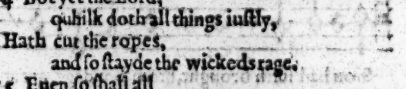
oft me moyed: A thou and ils, since I was



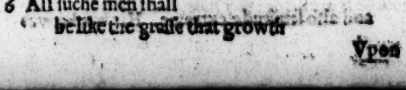
tender and yong, They haue me wrought,



yet was I not destroyed.



As yet I beare
the markes in bone and skine,
That one wolde thinke
that the plowmen with their plowes
Vpon my backe
haue made their baskes farre in:
For like plowde grounde,
euen so haue I long forowes.



But yet the Lord,
quihlk doth all things iustly,
Hath cut the ropes,
and so stayde the wickedes rage.
Euen so shall all
suche perith shamefully,
Quihlk hate Sion,
or wishe it any damage.
All suche men shall
be like the grille that groweth
Vpon

Psalmes CXX.

CXXI.

CXXII.

CXXIII.

Vpon the walls,
on toppes of houses moſte hig,
Quilke ſuddenly,
or one beware, withreth:
So that no frute
on ſuche herbes can gathered be.
7 Neuer man ſawe
that any mower mowde
Such graſſe as that,
or there of his hand did fill:
Muche leſſe that he,
quhilke glainth of that is ſowde,
Vnder his arme,
bare ſome thing his houſe vntill.
8 Nor yett that he
that paſſeth by that way
ſaith to the reapers,
God ſaue you, or God ſpeede.
No, no man doth
wiſe them god lücke, I ſay,
Or pray that God
wolde for their worke grant them ſome eke.

De profundis.

PSALME CXXX. VV. VVhit.

¶ An effectuous prayer to obtene mercy and forgiveness of his finnes, and at length deliuerance from all euils.

Lord to thee I make my mone, VVhen

dangers me oppreſſe, I call, I ſigh, I plaine

and grone, Truſting to finde releaſe. Hearc

now, O Lord, my requeſt, For it is full due

time: And let thine eares eye be preſt, Vnto

this prayer mine.

3 O Lord my God, if thou waye

Our finnes, and them perue,

VVho ſhall then eſcape, and ſaye,

I can my ſelfe excuſe?

4 Bot Lord, thou art mercifull,

And turnſt to vs thy grace,

That we with hearts moſte carefull,
Shulde feare before thy face.

5 In God I put my whole truſt:
My ſoule waiteth on his will:
For his promiſe is moſte iuſt,
And I hope therein ſtill.

6 My ſoule to God hath regarde,
VVilhing for him alway,
More then they that watch and waile,
To ſee the dawning day.

7 Let Iſrael then boldly,
In the Lord put hiſ truſt:
He is that God of ieremie,
That hiſ deliuer muſt.

8 For he it is that muſt ſaue,
Iſrael from hiſ iunies,
And all ſuche as ſurely haue
Their confidence in him.

Domine non eff.

PSALME CXXXI. N.

¶ David charged with ambition, proteſteth to his miſerie before God.

¶ Sing this as the 59. Psalm.

Lord, I am not poſt vp in minde,
I haue no ſcornfull eye:

I do not exerciſe my ſelfe
in things that be to hie.

2 Bot as a child that wayned is,
euen from his mothers breaſt:

So haue I Lord behaued my ſelfe,
in ſilence and in reſt.

3 O Iſrael, truſt in the Lord,
let him be all thy ſtay:

From this time forth for euer more,
from age to age I ſay.

Memento Domine.

PSALME CXXXII. I.C.

¶ The faithfull grounded on Gods promiſe made vnto David, deſire that he woulde eſtabliſhe the ſame, both as touching his poſteritie, and the building of the Temple, ſo pray there as was ſoſpoken.

O David, Lord, in mynde recorde,

And eke of hiſ afflictions all, VVho ſware an

othe vnto the Lord, And made a ſolemne vow

with all: Saying to Iacobs mighty God,

3 This promiſe, Lord, to thee I make,

Mine houſe not enter in will,

4 Nor reſt vpon my couche will take,

Ne once giue ſleepe vnto mine eye,

Or yett mine eye lids cloſe from wake,

5 Vntill I for the Lord prouide,
And finde some place his owne to be,
VVhere Jacobs mightie God may bide
And plant his house, eternally
There to remaine from time to tide.

6 Beholde the same then here did we,
In Ephraim that fruitefull ground,
Quhilk is right pleasant vnto thee:
And haue thy dwelling place out fownde
VVithin the forests fieldes to be.

7 Thy tabernacles there once plight
To worship thee, we will be prest
Before thy iustitule there in fight,
8 Arise therefore come to thy rest,
Thou, and the Arke of thy great night.

9 Let righteousness thy priestes embrace,
A precious garment it them make:
Gine to thine holy ones iolace,
10 And for thy seruant Dauides sake,
Refuse not thine anointed's face.

11 To Dauid, God in truth did sweare,
And sure he will performe that thing:
Saying, doutles, I will vpreare
The frute that from thy loynes shall spring,
Vpon thy throne the rule to beare.

12 If that thy fountes my bond retayne,
And from my Lawes abacke not sit,
Quhilk I them learne: this grace againe
VVill I them shewe, their fountes shall sit
Vpon thy seate, aye to remaine.

13 For God hath chosen mount Zion,
VVhere to abide he liketh well:

14 Saying, this is my rest alone,
For euermore, I here will dwell,
My whole delite is set thereon.

15 I doutles will her victuals blesse,
Her pure with bread eke satisfie;
And clothe her priestes with healthfulness
Yea all her god men cause will I,
To thome and crye for ioyfulness.

16 My seruant Dauides home of might
In her, will I make huddle and spring;
For I ordained haue a light
To mine anoynted Christ and King,
(There to remaine in all mens fight)

17 Bot I will clothe his enemies all
VVith vile reproche, rebuke and shame
VVhereas his crowne Imperiall
Vnto his honour and great fame
Vpon his head shall flourish shall.

Ecce quam.

PSALME CXXXIIT. VV.

For commendation of godly and brotherly caritie,
compared to the most precious oyle, mentioned in
Exodus xxx.

O How happy a thing it is, and

ioyfull for to see. Brethren together fast to

hold, the band of amitie. It calth to mynde

that sweet perfume, and that costlie oint-

ment: Quhilk on the Sacrificers head, by

Gods precept was spent.

1 It wet not Aarons head alone,
bot strencht his beard throughout
And finally it did runne downe
his riche attire about.

2 And as the lower ground doth drinke,
the dewe of Hermon hill,
And Sion with his siluer droppes
the fieldes with frute doth fill.

3 Euen so the Lord doth powre on them,
his blessings manyfolde,
VVhose hearts and mindes without all guile,
this knot do keepe and holde.

4 This last verse is song with the two last
clauses.

Ecce nunc.

PSALME CXXXIIII. VV. Ke.
He exhorteth the Levites that watch in the temple, to praise the Lord.

Behold, and haue regarde, ye ser-

uants of the Lord, Quhilk in his house by

night do watche, praise him with one

accord.

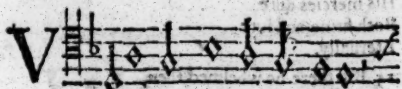
2 Lift vp your handes on high,
vnto his holy place:
And gine the Lord his praise due,

his benefices embrace.
 5 For why? the Lord, who did
 both earth and heauen frame,
 Doth Sion blesse, and will conferre
 for euermore the same.

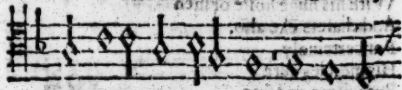
Laudate nomen.

PSALME CXXXV.

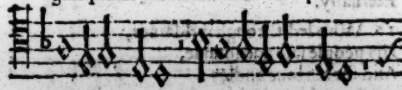
¶ He exhorteth all the faithfull to praise God for
 his marvellous workes and graces, wherein he
 hath declared his maiestie, to the confusion of all
 Idolaters.



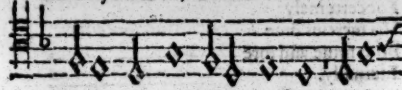
Nto the Name of God the Lord,



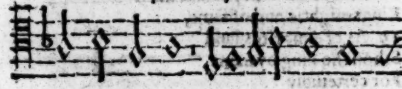
gine praise with one accorde: O praise him



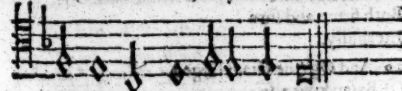
still all ye that be, the seruants of the Lord.



2 Extoll his praise all ye that stand within



the house of God, All ye that in his courtes



remaine, his praise declare abroad.

3 Praise ye the Lord, for he is gud,
 sing praises to his Name:
 It is a comely and gud thing,
 alwaies to do the same,

4 For God hath chosen Iacob out,
 his very owne, you see:
 So hath he chosen Israel,
 his treasure for to be.

5 For this I knowe assuredly,
 the Lord is very great:
 And that he hath about all Gods,
 his dwelling place and feat.

6 For whatsoeuer pleased him,
 that hath he brought about:
 In heauen, in earth, and in the sea,
 yea, all the depthes throughout.

7 He from the earth the cloudes doth bring,
 the lightnings and the raine
 He maketh eke: and windes to come,
 from where they did remaine.

8 He smote the first borne of eche thing,
 in Egypt that toke rest:
 He spared there no liuing thing,

the man nor yet the beast.

9 O Egypt, he in middes of thee,
 hath made his wonders fall:

On Pharaos thy cruell King,
 and on his seruants all.

10 He sundry people brought to nought,
 destroying them out right:
 And many kings he slewe also,
 that were of power and might.

11 As Sihon, (that sometime was Lord)
 and King of Amorites,
 And Og the King of Basan land,
 with all the Cananites.

12 And gaue their land to Israel,
 an heritage we see:
 To Israel, his chosen folke;
 their heritage to be.

13 Thy Name, O Lord shall still endure,
 and thy memoriall:
 Throughout all generations,
 that are, or euer shall.

14 The Lord will surely iudge aright,
 his people all in deepe
 And to his seruants fauour shew
 will he, in time of neede.

15 The Idoles of the heathen all,
 throughout their coastes and landes
 Of silver and of golde they be,
 the workes euen of mens hands.

16 For mouthes they haue, bot speake no whit,
 and eyes, bot may not see:

17 So haue they eares that nothing heare,
 and breathles wholly be.

18 Wherefore all they are like to them,
 that so do set them furth:
 And likewise those that trust in them
 or thinke they be ought wurth.

19 O all ye house of Israel,
 see that ye praise the Lord:
 And ye that be of Aarons house,
 praise him with one accord.

20 And ye that be of Leuies house,
 praise ye likewise the Lord:
 And all that stand in awe of him,
 praise him with one accord.

21 And out of Sion, sounde his praise,
 the praise of God the Lord:
 Whilk dwelleth in Ierusalem,
 praise him with one accord.

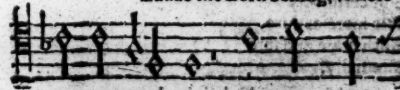
Confiteamini Domino.

PSALME CXXXVI. I.C.

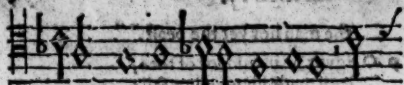
¶ A most earnest exhortation to giue thanks vnto
 God for the creation and gouernance of all thingz.



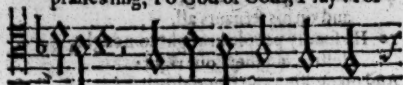
Laude the Lord bening, Whose



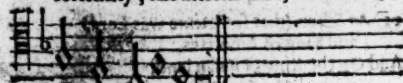
mercies last for aye. Giue thanks, and



praises sing, To God of Gods, I say: For



certainely, His mercies dure, Both firme,



and sure, Eternally.

2 The Lord of Lords praise ye,
Whose mercies aye doth dure.
3 Great wonders onely he
Doth worke by his great power:
For certainly
His mercies dure,
Both firme, and sure
Eternally.

4 Quhill Lord omnipotent,
By his great wisdom he,
The heavenly firmament
Did frame, as we may see.
For certainly
His mercies dure,
Both firme, and sure
Eternally.

5 Yea, he the heavy charge
Of all the earth did streache,
And on the waters large,
The same he did out reache.
For certainly
His mercies dure
Both firme, and sure
Eternally.

6 Great lights he made to be,
For why his loue is aye,
7 Suche as the Sunne we see,
To rule the lightsome daye.
For certainly
His mercies dure
Both firme, and sure
Eternally.

8 And eke the Mune so cleare,
(Quhill shineth in our sight)
And starres that do appeare,
To guide the darke some night.
For certainly
His mercies dure
Both firme, and sure
Eternally.

9 With grievous plagues and sore,
All Egypt smote he than,
Their first borne lesse and more,
He slewe of beast and man.
For certainly
His mercies dure
Both firme, and sure
Eternally.

10 And from amidst their land,

His Israel forth brought.
11 Quhill he with mighty hand
And streache arme hath wrought.
For certainly
His mercies dure
Both firme, and sure
Eternally.

12 The sea he cut in two,
Quhill stude vp like a wall.
13 And made through it to go
His chosen children all.
For certainly
His mercies dure
Both firme, and sure
Eternally.

14 Bot there he whelmed them,
The proude King Pharao
With his huge hoste of men
And charrets eke also.
For certainly
His mercies dure
Both firme, and sure
Eternally.

15 Who led through wildernes,
His people safe and sounde,
And for his loue endles.
16 Great kings he brought to grounde.
For certainly
His mercies dure
Both firme, and sure
Eternally.

17 And slewe with puissant hand
Kings mightie, and of fame,
18 As of Amorites land
Sihon the king by name.
For certainly
His mercies dure
Both firme, and sure
Eternally.

19 And Og (the Giant large)
Of Basan king also:
20 Whose land for heritage
He gaue his people tho.
For certainly
His mercies dure
Both firme, and sure
Eternally.

21 Euen vnto Israel
His seruant deare (I say)
He gaue the same, to dwell
And there abide for aye.
For certainly
His mercies dure
Both firme, and sure
Eternally.

22 To minde he did vs cast,
In our moste base degree:
23 And from oppressors all,
In safetie set vs free.
For certainly
His mercies dure
Both firme, and sure
Eternally.

24 All flesh in earth abroad

With fide he doth fulfill.

26 Wherefore of heaven the God

To laude, be it your will.

For certainly

His mercies dure

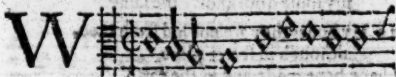
Both firme, and sure

Eternally.

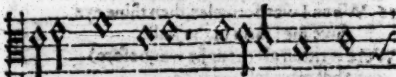
Iuxta Luminar

PSALME CXXXVII. W. Whit.

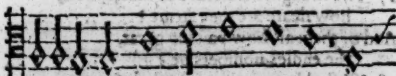
The Israelites in their captivitie, hearing the Chaldeans reproche and blasphemie God and his religion, desire God to punish the Edomites, who provoked the Babylonians against them, and prophesied the destruction of Babylon.



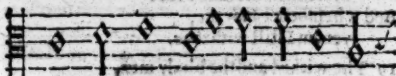
Hen as we sate in Babylon, the



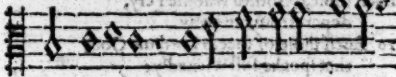
riuers rounde about, And in remembrance



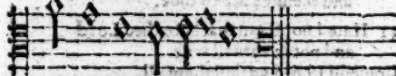
of Sion, the teares for grief brafft out. VVe



hange our harpes and instruments, the wil-



lowe trees vpon. For in that place men for



their vse, had planted many one.

3 Then they to whom we prisoners were,
said to vs tauntingly.

Now let vs heare your Ebrew songs,
and pleasant melodie.

4 Alas sayd we, who can once frame,
his sorowfull heart to sing
The praises of our louing God,
thus vnder a strange king?

5 Bot yet if I Ierusalem
out of mine heart let slide.

Then let my fingers quite forget
the warbling harpe to guide.

6 And let my tongue within my mouth,
be tide for euer fast:

If that I loye before I see
thy full deliuerance past.

7 Therefore, O Lord, remember now,
the cursed noyce and crye:

That Edoms sonnes against vs made,
when they raise our cite.

Remember, Lord, their cruell wordes,

when as with one accord

They cryde, on sacke, and raise their wals,
in despite of their Lord.

8 Euen so shalt thou, O Babylon,

at length to dust be brought:

And happy shall that man be calde,

that our reuenge hath wrought.

9 Yea, blessed shall the man be calde,

that taketh thy children yong,

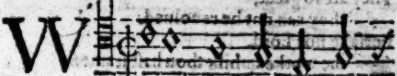
To dash their bones against hard stones,

quhilk lye the street among.

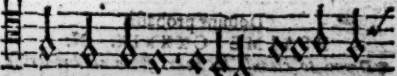
Confitebor tibi

PSALME CXXXVIII. W. K.

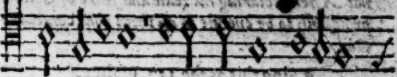
David praisth the goodness of God to him for quhilk euen foreme Prince shall praise the Lord together with him. And he is assured to haue like comfort of God hereafter, as heretofore.



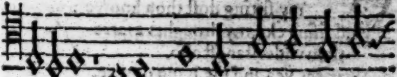
With my whole heart the Lord



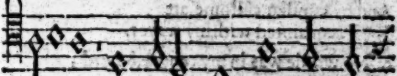
now praise will I Before the Godd will him



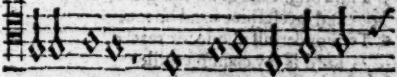
praise for euer. Towards thy Kirk and Temple



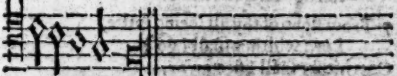
will I cry. Because thy love and kindnes fair



Ieth neuer, Thy godly Name, thy worde hath



most ananced, Onhilk doth excell, and ought



to be inanced.

3 When I did call,
then didst thou me heare,

And strengthened hast

my soule so sore oppressed,

All earthly kings

shall the Lord praise with feare.

For they haue heard

thy wordes by mouth expressed:

5 They all shall sing

and praise thy wayes so holy:

For great thou art,

and great, Lord, is thy glory.

6 The Lord is high,

bot yet the meeke doth see.
 As for the proude,
 farre of he him obserueth:
 7 Bot though I walke,
 and in great troubles be,
 Me to reioyne,
 from all hurt he dischargeth.
 Thine hand stretched furth,
 my foes their merde doth render,
 And with the same
 thou art my sure defender.
 8 The Lord his worke,
 quhilk he in me began,
 Will it performe,
 I am thereof resolu'd.
 Thy mercies Lord,
 expresse with pen who can,
 They are so great,
 they can not be resolu'd.
 Forake not, Lord,
 the worke quhilk thou hast fram'd,
 Bot let me be
 by thee alwaies reclaim'd.

Domine probasti.
 PSALME CXXXIX. N.

¶ David to cleanse his heart from all hypocrisie, sheweth that nothing is so seer quhilk God seeth not. After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

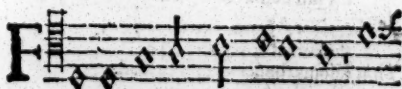
¶ Sing this as the 137. Psalm.
O Lord, thou hast me tride and knowne,
 my sitting dost thou knowe:
 2 And rising eke, my thoughts a farre
 thou understandst also.
 3 My paths, yea and my lying downe,
 thou compassst alwayes.
 And by familiar custome, art
 acquainted with my wayes.
 4 No worde was in my tongue, o Lord,
 bot knowne it is to thee:
 5 Thou bindst me in on enery side,
 and layest thine hand on me.
 6 To wonderfull about my reachie,
 Lord is thy cunning skill:
 It is so hie that I the same
 can not arteine untill.
 7 From sight of thy all seeing spate,
 Lord whither shall I go?
 Or whither shall I flee away,
 thy presence to scape fro?
 8 To heauen if I mount aloft,
 lo, thou art present there:
 In hell if I lye downe belowe,
 euen there thou dost appeare.
 9 Yea, let me take the morning wings,
 and let me go and hide:
 Euen there where are the farthest parts,
 where flowing sea doth slide.
 10 Yet notwithstanding thither shall,
 thy reaching hand me guide:
 And thy right hand shall holde me fast,
 and make me to abide.
 11 Yea, if I say the darkenes shall,

CXL. 110
 yet shroude me from thy sight:
 Lo, euen also the darkeste night,
 about me shall be light.
 12 Yea, darkenes hideth not from thee,
 bot night doth shine as day:
 To thee the darkenes and the light,
 are both alike alway.
 13 For thou possessed hast my raynes,
 and thou hast conered me:
 When I within my mothers wombe,
 enclased was by thee.
 14 I will thee praise, for fearefully
 and wondrous made I am:
 Thy workes are merueilous, and well
 my soule doth knowe the same.
 15 My bones they are not hid from thee,
 although in secret place.
 I haue bene made, and in the earth
 beneath I shapen was.
 16 When I was formeles, then thine eye
 sawe me: farre in thy buke
 Were written all (nought was before)
 that after fashion take.
 17 The thoughts therefore of thee, o God,
 how deare are they to me?
 And of them all how passing great,
 the endles numbers be?
 18 If I shulde count them, lo, their summe
 more then the sand I see:
 And whensoever I awake,
 yet am I still with thee.
 19 The wicked and the bludy men,
 oh, that thou woldest slay:
 Euen those, o God, to whome I cry,
 depart from me away.
 20 Euen those of thee, o Lord my God,
 that speake full wickedly:
 These that are lifted vp in vaine,
 and enenies are to thee.
 21 Hate I not them that hate thee Lord
 and not in earnest wise
 Contend I, Lord, against them all,
 that do against thee rise.
 22 I hate them with vnfaigned hate,
 euen as mine vtter foes:
 23 Try me o God, and knowe my heart,
 my thoughts proue and discloie.
 24 Consider, Lord, if wickednes,
 in me there any be:
 And in thy way, o God my guide,
 for euer leade thou me.

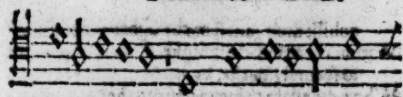
Eripe Domine.

PSALME CXL. I.C.

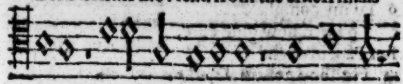
¶ David prayeth vnto the Lord against the cruellie falsheid and iniuries of his enemies, assuring himselfe of his succour. Wherefore he prouoketh the iust to praise the Lords, and to assure them selves of his tuition.



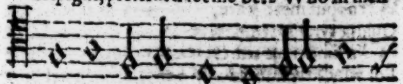
Rom the peruerse and wicked wight, o
 Lord



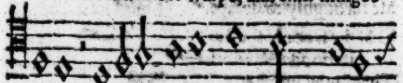
Lord deliuer me: And from the cruell mans



despight, preferued let me be: Who in their



hearts do mischief warpe, and euill things



inuent: Continually to waite right sharpe, on



me they are full bent,

5 They whetted haue their tongues, as keene
as is the Serpents speare:

They Adders poyson may be seene,
vnder their lippes to beare.

4 From wicked handes, Lord, me withhold:
preferue me to abide

Free from the cruell man, that wolde
cause my fute steps to slide.

3 For lo, the proude a snare haue set,
for me in my path way:

And haue with coardes spred furth their net,
and grens for me they lay,

6 Therefore vnto the Lord, said I,
thou art my God alone:

Hearre then, O Lord, the voice and crye,
wherewith I plaint and mone.

7 O Lord my God the strength and stay,
of my saluation:

Mine head thou coueredst in the day,
that battell came me on.

8 Let not the wicked man obtaine,
on me his hearts desire:

Nor yet performe his thoughts moſte vaine,
least pride him set on fire.

9 Of those that compaſſe me, O Lord,
the chief and principall,

The mischief of their lippes accord,
vpon themſelues to fall.

10 Let coales vpon their heades downe fall,
them caſt in fire gloue:

And that they riſe no more at all,
into deepe pits them throwe.

11 The Lord, I knowe, th'afflicteds cauſe,
will ſurely take in hand:

And he againſt the pure mans foes,
with iudgement iuſt will ſtand.

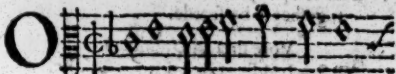
12 Vndoubtedly the man vpriſht,
ſhall praiſe thy Name therefore:

And eke the iuſt ſhall in thy fight,
inhabite euermore.

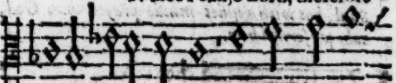
Domine clamaui.

PSALME CXLII. I.C.

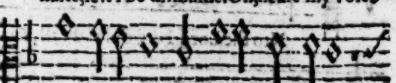
Dauid being grievously persecuted under Saul,
desireth succour, and patience till God take ven-
geance of his enemies.



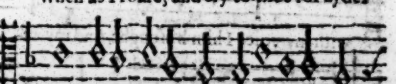
N thee I call, O Lord, therefore



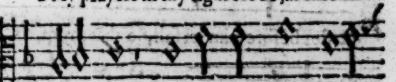
haſte, leſt I be diſmaider: Oh, heare my voice



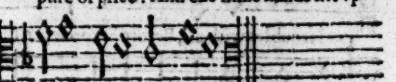
when as I roare, and cry to thee for ayde.



2 My prayers in thy ſight let be, as incenſe



pure of price: And eke mine hands lift vp



to thee, as evening ſacrifice.

3 Before my mouth O Lord a warde
and watche, ſet I thee praye:
And of my lippes be thou the garde
and keeper ſure for aye.

4 Let not mine heart to ill incline,
that with thoſe wicked mates
Quhilk miſchief worke, I fall to ſinne:
nor taſte their delicacies.

5 When I offend, then let the iuſt
correct me, Lord, that day:
For as a bene fire needes muſt
I take the ſame alway,
Yea, his reprove ſhall be ſweete oyle,
that ſhall mine head not breake:
As ſer my foes, within ſhort while,
I ſhall haue cauſe to ſpeake.

6 And when their Iudges downe ſhall fall,
amongſt the ſtones to gronde:
The people ſhall my wordes heare all,
quhilk ſweete and true they founde.

7 O Lord, behold our bones are ſtrowde
about the pit and graues:
Like chippes by him that wud hatch hewed,
or digged in a cane.

8 Yet vnto thee, mine eyes the iuſt
do caſt, in this diſtreſſe:
On thee, O Lord, my truſt is pight,
leane not my ſoule helples.

9 Bot keepe me from the ſnare quhilk they
haue ſpread to trappe me in

And from the grénnes quihilk suche do lay,
as are addit to sinne:

- 10 As for the wicked, let them fall
into their nets prepaide:
Whilft I escape: yea, let them all
together so be snarde.

Voce mea ad Dominum.

PSALME CXLIJ. W. Ke.

*David neither for feare, nor anger, would kill
Saul, but with a quiet minde prayed vnto God,
who preserued him.*

Vnto the Lord I cry did and call, Yea

with my voice I him besought, And my re-

uestes before him let fall, So that my griefs

and troubles with all, Before his presence I

further brought, To stay my troubled thought,

- 3 Though I in spite
was troubled and rent:
Yet thou my path
didst knowe alway,
The selfe same trade
wherein I then went.
My foes so much
to malice were bent,
They priuily
their snares did lay
To take me as their preye.

- 4 As I now at
my right hand did luke,
And so behelde
on either side,
Not one founde I,
quihilk coulde me well bruke:
Bot seeming strange,
they there me forfuke:
All refuge was
from me full wide,
My soule the selfe same tride.

- 5 Then cried I,
O Lord, vnto thee,
And also sayd
thus in effect,
Thou art mine hope,
and so still shal be:
Yea, my whole part,

quihilk thou gauest me
Within that land
so seemely deckt,
Where dwell do thine elect.

- 6 To my complaint,
O Lord, now giue care,
For I am brought
full lowe and base,
Sauer me from suche
as put me in feare,
Quihilk tyrants wolde
a sunder me teare.
For why? their force
might iune take place,
Me thoroughly to deface.

- 7 Make free my soule,
in bonds that doth lye,
That I may praise
thine holy Name:
The righteous then
will still stand me by,
And with muche ioye
thy praises furth cry:
For shewing, Lord,
to me the same,
They will ter furth thy fame.

Domine exaudi.

PSALME CXLIJ. I.C.

*As earnest prayer for remission of sinnes, ac-
knowledging that the enemies did cruelly perse-
cute him by Gods iust iudgement. He desirith to
be restored to grace, so he goiuerne by his holy spi-
rit, that he may spend the rest of his life in the
true feare and seruice of God.*

O H, heare my prayer, Lord, And

vnto my request. To bowe thine eare ac-

corde, And as thou thinkest best, Accord ing

to thy truth, And for thy iustice sake, O

Lord, on me haue ruth, And answer to

me make.

- 2 To iudgement enter not

With

With me thy seruante pure:

For why? this well I wote,

No man in sight may dure

Of thee the liuing God,

If thou his deedes woldst trye,

He dare make none abode

Himselfe to iustifie.

Beholde myne enemye

Pursued hath with spight:

My soule, it to destroye:

Yea, he my life downe right

Vnto the earth hath smote:

And laied me full lowe

In darkenes, as forgote,

Or men dead long ago.

4 Where through, my sprite, alas

Was troubled with vnrust:

Mine heart amased was

And vexed in my brest.

5 Yet I to minde do call

Time past, and do record

Thy workes: yea, thinke on all

Thine handy workes, O Lord.

6 With grievous paine and mone,

Mine hands I stretch abroad

To thee, mine helpe alone:

For lo, my soule, O God,

Moste ardently desires

And longeth after thee,

As thirstie grounde requires

With raine refreshed to be.

7 O Lord, for mine auail,

To heare me make good speede,

For lo, my sprite doth faile:

Hide not thy face in neede

From me pure wretch alas,

For doubtles, els I shall

Be like to those that passe,

And in the graue do fall.

8 Now sith I trust in thee,

Thy clemencie bening

To heare, grant vnto me

When breake of day doth spring.

The way to me descrie,

That I shoulde walke and go,

For I my soule on hie

To thee haue lifted tho.

9 From all my foes me saue

And let me free, I praye,

For Lord, with thee I haue

Still hid my selfe alway.

10 To do thy will instruct

Me: Lord, my God of might,

Let thy good spirit conduct

Me to the land of right.

11 To quicken me accorde,

Forthy Names sake also:

And for thy iustice, Lord,

Bring out my soule from wo.

12 And for thy mercies, lay

My foes, and put to shame,

My soules oppressors ay:

For I thy seruante am.

Benedictus Dominus.

PSALME CXLIIII. N.

David praeseth the Lords for his victories and kingdome restored, yet calling for the destruction of the wicked, and declareth wherein the subtiltie of any people consisteth.

¶ Sing this as the 135. Psalm.

BLeft be the Lord my strength that doth

instruct my hand to fight:

The Lord that doth my fingers frame

to battell by his might.

2 He is my gudnes fort, and tower,

deliuerer and shield:

In him I trust, my people he

subdues to mee to yeeld.

3 O Lord, what thing is man, that him

thou holdest so in price?

Or sonne of man that vpon him,

thou thinkest in such wise?

4 Man is but like to vanitie:

so passe his dayes to end

5 As fleeting shade: bowe downe, O Lord,

thy heauens and descend.

6 The mountaines touch, and they shall smoke,

cast furth thy lightning flame,

And scatter them: thine arrowes shute,

consume them with the same.

Send downe thy hand euen from above,

O Lord deliuer me:

Take me from waters great, from hand

of strangers make me free.

7 Whose subtilie mouth of vanitie,

and fondnes doth entreat:

And their right hand is a right hand,

offall shade and deceit.

8 A new song will I sing O God,

and singing will I be,

On viole and on instrument,

ten stringed vnto thee.

9 Euen he it is that onely giues,

deliuerance to kings:

Vnto his seruante David helpe

from hurtfull sworde he brings.

10 From strangers hand me saue and shielde,

whose mouth talkes vanitie:

And their right hand is a right hand,

of guile and subtiltie.

11 So that our sonnes may be as plants,

whome growing youth doth reare:

Our daughters, camed corner stones,

like to a palace faire.

12 Our corners full, and plenty may,

with sundry sortes be founde:

Our sheepe bring thousands, in our streetes

ten thousands may abounde.

13 Our oxen be to labour strong,

that none do vs invade:

There be no going out, nor crye,

within our streetes be made.

14 Those people blessed are, that with

suche blessings are so storde:

Yea, blessed all the people are,

whose God is God the Lord.

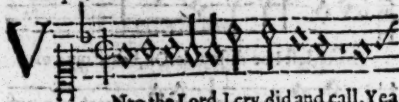
And from the grēnnes quihill suche do lay,
as are adict to sinne:

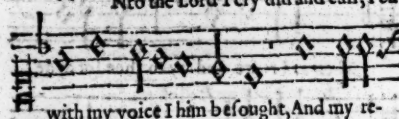
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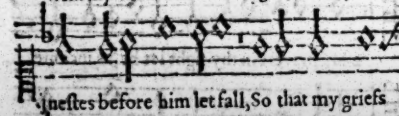
Voce mea ad Dominum.

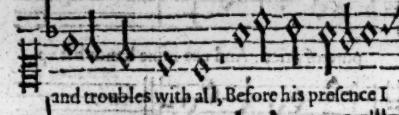
PSALME CXLIJ. W. Ke.

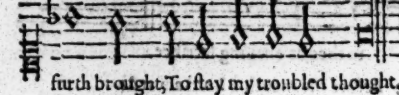
*David neither for feare, nor anger, would kill
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Bot seeming strange,
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6 To my complaint,
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Quihill tyrants wolde
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Me throughly to deface.

7 Make free my soule,
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That I may praise
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The righteous then
will still stand me by,

And with muche ioye
thy praises furth cry:

For shewing, Lord,
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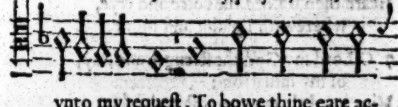
They will ter furth thy fame.

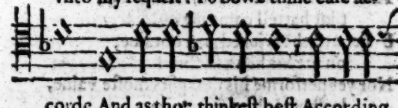
Domine exaudi.

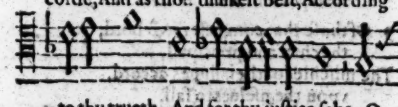
PSALME CXLIJ. I.C.

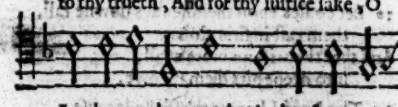
An earnest prayer for remission of sinnes, acknowledging that the enemies did cruelly persecute him by Gods iust iudgement. He desired to be restored to grace, to be gouerned by his holy spirit, that he may spend the rest of his life in the true feare and seruice of God.

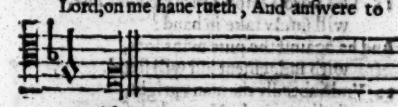
O  H, heare my prayer, Lord, And

 vnto my request. To bowe thine care ac-

 corde, And as thot: thinkest best, According

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With

With me thy seruant pure:
For why? this well I wote,
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Of thee the liuing God,
If thou his deedes woldst trye,
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Pursued hath with spight:
My soule, it to destroye:
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And laied me full lowe
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Mine heart amafed was
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Time past, and do record
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6 With grievous plainte and moane,
Mine hands I stretch abroad
To thee, mine helpe alone:
For lo, my soule, O God,
Moste ardently desires
And longeth after thee,
As thirstie ground requires
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7 O Lord, for mine auile,
To heare me make good speede,
For lo, my sprite doth faile:
Hide not thy face in neede
From me pure wretch alas,
For doubtles, els I shall
Be like to those that passe,
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To heare, grant vnto me
When breake of day doth spring.
The way to me descric,
That I shulde walke and go,
For I my soule on hie
To thee haue lifted tho.

9 From all my foes me saue
And set me free, I praye,
For Lord, with thee I haue
Still hid my selfe alway.

10 To do thy will instruct
Me, Lord, my God of might,
Let thy good sprite conduct
Me to the land of sight.

11 To quicken me recorde,
Forthy Names sake also:
And for thy iustice, Lord,
Bring out my soule from wo.

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My foes, and put to shame,
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1 He is my gudnes fort, and tower,
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In him I trust, my people he
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2 O Lord, what thing is man, that him
thou holdest so in price?

Or sonne of man that vpon him,
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so passe his dayes to end

5 As fleeting shade: bowe downe, O Lord,
thy heauens and descend.

6 The mountaines touch, and they shall smoke,
cast furth thy lightning flame,
And scatter them: thine arrowes shute,
consume them with the same.

Send downe thy hand euen from aboue,
O Lord deliuer me:
Take me from waters great, from hand
of strangers make me free.

8 Whose subtil mouth of vanitie,
and fondnes doth entreat:
And their right hand is a right hand,
of fals hude and deceit.

9 A new song will I sing O God,
and singing will I be,
On viose and on instrument,
ten stringed vnto thee.

20 Euen he it is that ouely giues,
deliuerance to kings:

Vnto his seruant David helpe
from burfull sworde he brings.

11 From strangers hand me saue and shielde,
whose mouth talkes vanitie:
And their right hand, is a right hand,
of guile and subtiltie.

12 So that our sonnes may be as plants,
whome growing youth doth reare:
Our daughters, earned corner stones,
like to a palace faire.

13 Our corners full, and plenty may,
with sundry sortes be founde:
Our sheepe bring thousands, in our streetes
ten thousands may abounde.

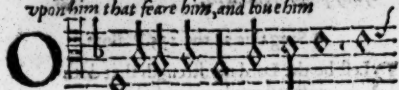
14 Our oxen be to labour strong,
that none do vs invade:

Then be no going out, nor crye,
within our streetes be made.

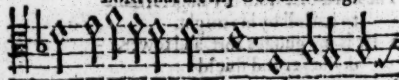
15 Those people blessed are, that with
suche blessings are so storde:
Yea, blessed all the people are,
whose God is God the Lord.

Exaltabo te.
PSALME. CXLV. I.C.

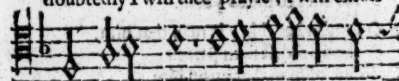
David desiribeth the wonderfull providence of God in governing and in preserving all the other creatures. He prayeth God for his iustice, mercy, and speciall loving kindnes toward those that call upon him that feare him, and love him



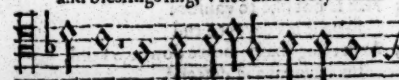
Lord that art my God and King, Vn-



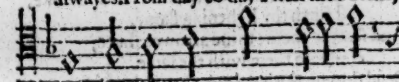
doubtedly I will thee praye, I will extoll



and blessings sing, Vnto thine holy Name



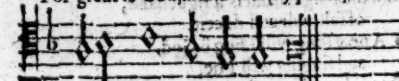
alwayes. From day to day I will thee blesse,



And laude thy Name worlde without end.



For great is God, moste worthy praise, VWhole



greatnes none may comprehend.

4 Race shall thy workes praise vnto race:

And so declare thy power, O Lord.

5 The glorious beautie of thy grace,

And wondrous workes, will record.

6 And all men shall the power (O God)

Of all thy fearefull actes declare:

And I to publish all abroad,

Thy greatnes, at no time will spare.

7 They shall breake out, to mention

And specifie thy great gudnes:

And with loud voice their songs echone

Shall frame, to shewe thy righteounes.

8 The Lord our God is gracious,

Yea, mercifull is he also;

In mercie he is plenteous,

Bot vnto wrath, and anger flow.

9 The Lord to all men is bening:

Whose mercies all his workes exceede.

10 Thy workes echone thy praises sing,

And eke thy Saintes thee blesse in deede.

11 The glorie of thy kingdome, they

Do shewe: and of thy power do tell.

12 That to mens sonnes his might knowe may.

And kingdome great, that doth excell.

12 Thy kingdome hath no end at all:

Thy Lordship euer doth remaine.

14 The Lord vpholdeth all that fall,

And doth the feeble folke sustaine.

15 The eyes of all things, Lord attend

And on thee waite, that here do liue:

And thou in season due dost send

Sufficient fode them to relieue.

16 Yea thou thine hand doest open wide,

And every thing doest satisfie,

That liue (and on this earth abide)

Of thy great liberalitie.

17 The Lord is iust in his wayes all:

And holy in his workes echone.

18 At hand, to all that on him call:

In truth, that call to him alone.

19 The Lord will the desire fulfill,

Of such as do him feare and dreade,

And he also their crye heare will:

And saue them in the time of neede.

20 He doth preserve them more and leste,

That beare to him a louing heart:

Bot workers all of wickednes

Destroye will he, and cleane subuert.

21 My mouth therefore my speech shall frame

To speake the praises of the Lord:

All flesh to blesse his holy Name,

For euermore, eke shall accord.

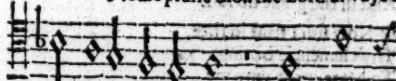
Lauda anima.

PSALME CXLVI. I.Hop.

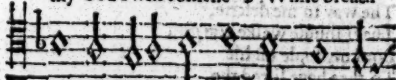
David teacheth that none shoulde put their trust in men, bot in God alone, who is almightie, deliuereth the afflicted, your strength the pure, setteth prisoners at libertie, comforteth the fatherlesse, widowes, strangers, and is King for euer.



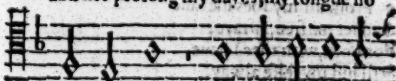
Y soule praise thou the Lord, alwayes



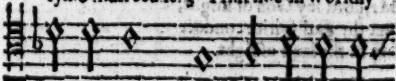
my God I will confesse. 2 While breath



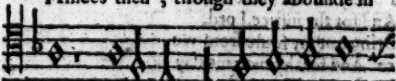
and life prolong my dayes, my tongue no



tyme shall cease. 3 Trust not in worldly

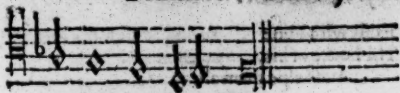


Princes then, though they abounde in



wealth: Nor in the strenght of mortall men,





in whom there is no health.

4 For why? their breath doth fume departe,
to earth anon they fall:

And then the counsels of their heart
decay, and perishe all.

5 O happy is that man, I say,
whome Iacobs God doth aide,
And he whose hope doth not decay,
bot on the Lord is staide.

6 Quhilk made the earth and waters deepe,
the heauens hie with all:
Quhilk doth his worde and promise keepe,
in trueth, and euer shall.

7 With right alwaies doth he proceede,
for such as suffer wrong:
The pure and hungry he doth feede,
and lowse the fetters strong.

8 The Lord doth send the blinde their sight,
the lame to limmes restore:
The Lord, I say, doth loue the right,
and iust man euermore.

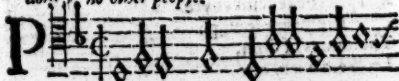
9 He doth defend the fatherles,
the strangers sad in heart,
And quite the widowe from distresse,
and ill mens wayes subuert.

10 Thy Lord and God eternally,
O Ston, still shall reigne:
In time of all posteritie,
for euer to remaine.

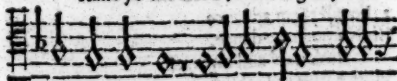
Laudate Dominum.

PSALME CXLVII. N.

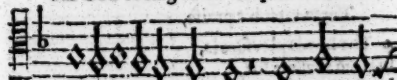
The Prophet prayseth the bounty, wisdom, power, justice, and providence of God upon all creatures, for specially upon his Kirk, quhilk he gathered together after their dispersion, declaring his word and iudgements so vnto them, as he hath done vnto no other people.



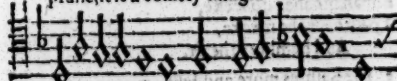
Raise ye the Lord, for it is gud, vnto



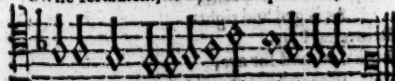
our God to sing: For it is pleasant, and to



praise, it is a comely thing. 2 The Lord his



owne Ierusalem, he buildeth vp alone, And



she disperst of Irael, doth gather into oue.

3 He heales the broken in their heart,
their fore vp doth he binde:

4 He countes the number of the starrs,
and nameth them in their kinde.

5 Great is the Lord, great is his power,
his wisdom infinite:

6 The Lord relieues the meeke, and throwes
to grounde the wicked wight.

7 Sing vnto God the Lord with praise,
vnto the Lord reioyce:

And to our God vpon the harpe,
aduance your singing voice.

8 He couereth heauen with cloudes, and for
the earth prepareth raine:
And on the mountaines he doth make,
the grasse to growe againe.

9 He giueth beastes their fude: yea to
yong Rauens when they crie:

10 In strength of horse, nor in mans legges,
no pleasure taketh he.

11 Bot in all those that feare the Lord,
the Lord bath his delight:

And suche as do attend vpon
his mercies shining light.

12 O praise thy Lord, Ierusalem,
thy God, O Sion praise:

13 For he the barres hath forged strong,
wherewith thy gates he stayes.

14 Thy children he hath blest in thee,
and in thy borders he

Both setteth peace, and with the floure
of wheat he filleth thee.

15 And his commandment vpon
the earth he sendeth out:

And eke his worde with speedy course,
doth swiftly runne about.

16 He giueth snowe like woll, here frost,
like ashes doth he spread,

17 Like morsels casteth his yce, whereof
the colde who can abide?

18 He sendeth furth his mighty worde,
and melteth them againe:

His winde he maketh blowe, and then
the waters floue amaine.

19 The doctrine of his holy worde,
to Iacob doth he shewe:

His statutes and his iudgements he
giues Irael to knowe.

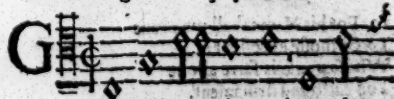
20 With euery nation hath he not
so dealt, nor they haue knowne

His secret iudgements, now therefore
praise ye the Lord alone.

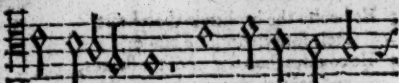
Laudate Dominum.

PSALME CXLVIII. I. Pullain.

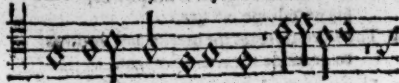
He prouoketh all creatures to praise the Lord in heauen, and in all places, specially for the power that he hath giuen to his people Irael.



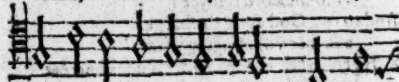
Que lande vnto the Lord, From hea-



nen that is so hye: Prayse him in deede and



word, Aboue the stary skie. 2 And also ye,



His Angels all, Armies royall, Prayse him



with glee.

Praise him both Mune and Sunne,
Quhilk are so cleare and bright:

The same of you be done,
Ye glistering starres of light.

4 And eke no lesse,
Ye heauens faire,

5 And cloudes of th'aire,
His lande expresse.

6 For at his worde they were
All formed as wee see:

At his voice did appeare
All things in their degree,

Quhilk he set fast

To them he made

A lawe and trade.

For aye to last.

7 Extoll and praise Gods Name,

In earth, ye Dragons fell:

All deepes, do ye the same,

For it becommeth you well.

F Him magnifie,

ire, haile, yce, snowe,

And stormes that blowe

At his decree.

9 The hillies and mountaines all,

And trees that frutefull are:

The Ceders great and tall,

His worthy praise declare,

Beastes and cattell:

10 Yea, birdes flying,

And wormes creeping,

That on earth dwell.

11 All kings both more and lesse,

With all their pompous traine:

Princes and all Iudges,

That in the worlde remaine,

Exalt his Name,

12 Yong men and maydes,

Olde men and babes,

Do ye the same.

13 For his Name shall we proue

To be moste excellent,

Whose praise is farre aboue

The earth and firmament,

14 For sure he shall

Exalt with blisse

The horn of his,

And helpe them all.

His Saintes all shall furth tell

His praise and worthines

The children of Israell,

Echone both more and lesse,

And also they

That with gud will

His wordes fulfill,

And him obey.

Glory to the Father be,

And to the Sonne moste sweete,

The same glory giue we

Vnto the holy Spere,

As was before,

God create all

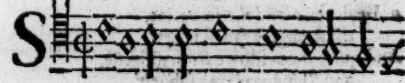
Is now and shall

For euermore.

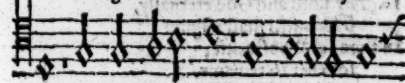
Cantate Domino.

PSALME CXLIX. I. Pol.

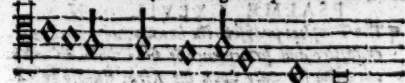
An exhortation to the Kirk to praise the Lord
for his victorie and conquest, that be giueth his
Saintes against all mens power.



Ing vnto the Lord, With hearty ac-



'cord, A new ioyfull song: His praises resounde



In euery grounde His Saintes all among.

2 Let Israell reioyce,

And praise eke with voyce

His maker louing:

The sonnes of Sion,

Let them euery one

Be glad in their King.

3 Let all them aduance

His Name in the dance,

Both now and alwayes

With harpe and tabret,

Euen so likewise let

Them utter his praise,

4 The Lords pleasure is,

In them that are his,

Not willing to start,

Bot all meanes do seeke,

To succour the meeke,

And humble in heart.

5 The Saintes more and lesse,

His praise shall expresse,

As is gud and right

Reioycing I say,

Both now and for aye,

In their beds at night.

6 Their throte shall braist out

In euery route,
In praise of their Lord:
And as men moſte bolde,
In hand ſhall they holde
A two edged ſworde

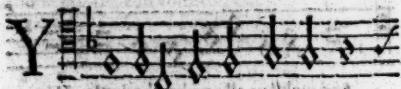
7 Auenged to be
In euery degree,
The heathen vpon:
And for to reprove,
Aſt hem doth behone,
The people echone.

8 To binde ſtrange Kings ſag
In chains that will laſt:
Their Nobles alſo.
In hard yron bands,
As well feet as hands,
To their grief and wo.

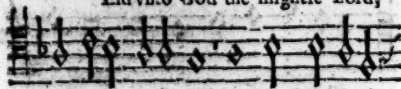
9 That they may in deede,
Giue ſentence with ſpeede,
On them to their paine,
As is writ, Alwayes
Suche honour and praiſe,
His Saintes ſhall obtaine.

Laudate Dominum.
PSALME CL. N.

An exhortation to praiſe the Lord without ceaſing by all manner of wayes, for all his mighty and wonderfull works.



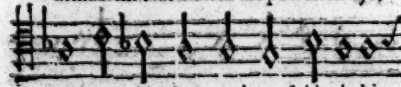
Eld vnto God the mightie Lord,



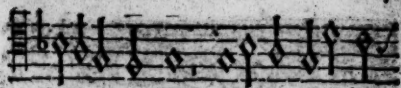
praiſe in his Sanctuary: And praiſe him in the



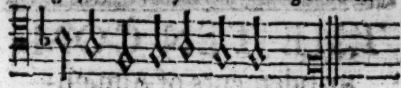
firmament that ſheweth his power on hye,



2. Advance his Name, and praiſe him in his



mighty actes alwayes: According to his ex-



cellence of greatnes giue his prayſe.

3 His praiſes with the princely noyſe
offounding trumpets blowe:
Praiſe him vpon the viole, and
vpon the harpe alſo.

4 Praiſe him with cimbrell and with flute,
Organnes and Virginalles:

5 With ſounding Cimbals praiſe ye him:
praiſe him with loude Cimbals.

6 What euer hath the benefite
of breathing, praiſe the Lord:
To praiſe the Name of God the Lord,
agree with one accord.

THE END OF
THE Psalmes of

DAVID
in meter,

Imprinted at London by
Thomas Vautrollier,
dwelling in the
Black-friers.

1587.

With licence.



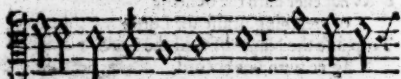


THE TEN COM- mandements of Almightie God.

Audi Israel. Exod. 20.



Tend my people and giue care, of



ferly things I will thee tell: See that my



wordes in mynde thou beare, And to my



Preceptor listen well.

1 I am thy Souerain Lord and God,
Quhilk haue thee brought from carefull thrall,
And eke reclainde from Pharaos rod,
Make thee no Gods on them to call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it:
For I thy God by cōuenienting
With grievous plagues this sinne will smite.

3 Take not in vaine his holy Name,
Abuse it not after thy will:
For so thou mightst sure purchase blame,
And in his wrath he wolde thee spill.

4 The Lord from worke the seventh day ceast,
And brought all things to perfitte ende,
So thou and thine that day take rest,
That to Gods helpe ye may attend.

5 Vnto thy parents honour gine,
As Gods Commandements do pretend,
That thou long dayes and gud mayst line
In earth, where God a place doth lend.

6 Beware of murder and cruell hate.

7 All filthy fornication feare:

8 See thou steale not in any rate,

9 False witness against no man beare.

10 Thy neighbours house with not to haue,
His wife, or ought that he calles mine:
His field, his Oxe, his Ass, his Slane,
Or any thing quhilk is not thine.

1A PRAYER.

The Sprite of grace grant vs, O Lord,
To keepe thesē lawes our hearts restote:
And cause vs all with one accorde,
To magnifie thy Name therefore.

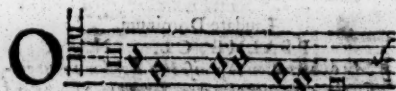
For of our selues no strength we haue,
To keepe thesē Lawes after thy will:
Thy might therefore O Christ, we craue,
That we in thee may them fulfill.

Lord for thy Names sake grant vs this,
Thou art our strength, oh, Saviour Christ:
Of thee to speede, how shalde we mis,
In whome our treasure doth consist.

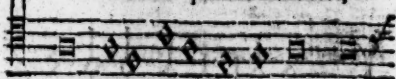
To thee for euermore be praise,
With the Father in eck respect:
And with thy holy Sprite alwayes,
The comforter of thing elect.

The Lordes prayer.

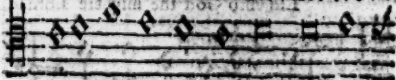
D. Coxe.



Vr Father quhilk in heauen art,



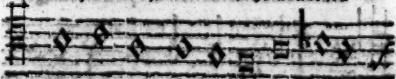
And makst vs all one brotherhude: We



call vpon thee with one heart. Our hea-



uenly Father, and our God. Grant wh



pray not with lippes alone: Bot with the



hearts deepe sigh and groan.

Thy blessed Name be sanctified,
Thy holy worde mought vs inflame,
In holy life for to abide,
To magnifie thy holy Name.

From all errors defend and keepe,
The litle flocke of thy pure sheepe.

Thy kingdome come euen at this houre,
And hence furth euerlastingly:
Thine holy Ghost into vs poure,
With all his giftes inofte plentifully,
From Satans rage and filthy band,

Defend

Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen in earth also,
In troubles grant vs patience,
Thee to obey in wealth and wo.
Let not flesh, blud, or any ill,
Prenuile against thy holy will.

Giue vs this day our daily bread,
And all other gud giftes of thine:
Keepe vs from warre, and from bludshed,
Also from sicknes, death, and pine.
That we may liue in quietnes,
Without all greedy carefalsnes.

Forgiue vs our offences all,
Reliue our carefull conscience:
As we forgiue both great and small,
Quiuill vnto vs haue done offence:
Prepare vs (Lord) for to serue thee,
In perfit loue and vnitie.

(O Lord) into temptation,
Lead vs not when the fiend doth rage:
To withstand his inuasion:
Giue power and strength to euery age.
Arme and make strong thy feeble host,
With faith and with the holy Ghost.

(O Lord) from euill deliuer vs,
The dayes and times are dangerous:
From euerlasting death saue vs,
And in our last end comfort vs.
A blessed end to vs bequeath,
Into thy handes our soules receaue.

For thou O Lord, art King of Kings,
And thou hast power ouer all:
Thy glory shinerh in all things,
In the wide world vniuersall.
Amen, let it be done O Lord,
That we haue prayed with one accord.

VENI CREATOR.



Come holy Ghost Eternall God,



proceeding from above, Both from the



Father and the Sonne, the God of peace



and loue. Visite our mindes, and into vs



thy heavenly grace inspire, That in all



truth and godlines, we may haue true



desire.

Thou art the very comforter,
in all wo and distresse:
The heaucnly gift of God moste high,
quill no tongue can expresse.
The Fountaine and the liuely spring,
of ioye celestially:
The fire so bright, the loue so cleare,
and vnction spirituall.

Thou in thy giftes art manifolde,
whereby Christes Kirk doth stand,
In faithfull hearts writing thy Lawe,
the finger of Gods hand.
According to thy promise made,
thou gauest speech of grace:
That through thy helpe the praise of God
may stand in euery place.

O holy Ghost into our wits,
send downe thy heauenly light:
Kindle our hearts with feruent loue,
to serue God day and night.
Strength and stablish all our weakenes,
so feeble and so fraile:
That nether flesh the world, nor deuil,
against vs do preuaile.

Put backe our enemies farre from vs,
and grant vs to obtene:
Peace in our hearts with God and man,
without grudge or disdaine.
And grant (O Lord) that thou being
our leader and our guide:
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plenty of thy grace,
gud Lord grant we thee pray:
That thou maist be our Comforter,
at the last dreadfull day.
Of all strife and disencion,
O Lord dissolue the bands,
And make the knots of peace and loue
throughout all Christian lands.
Grant vs, O Lord, through thee to know
the Father of all might:
That of his deare beloued Sonne,
we may attaine the sight.
And that with perfit faith also,
we may acknowledge thee:
The Spirit of them both alway,
one God in persons three.

Laude and praise be to the Faiber,
and to the Sonne equall,
And to the holy Spirit also,
one God coeternall.
And pray we that the onely Sonne,
vouchsafe his Spirit to send,

To all that do professe his Name,
vnto the worldes end.

The song of Simeon called Nunc dimittis.

O Lord because my heartes desire,

hath wished long to see, My onely Lord

and Saviour, thy soone before I dye, The

ioye and health of all mankinde, desired

long before. Quhilk now is come into the

world, of mercy bringing hore.

Thou sufferest thy seruant now
in peace for to depart.

According to thy holy word,

Quhilk lightneth my heart.

Because mine eyes, quhilk thou hast made
to giue my body light:

Have now beheld thy sauing health,

Quhilk is the Lord of might.

Whom: thou mercifullly hast set,
of thine abundant grace.

In open sight and visible,

before all peoples face.

The Gentiles to illuminate,
and Sathan ouerquell:

And eke to be the glory of
thy people Israel.

THE XII. ARTICLES of the Christian Faith.

All my belife and confidence, is in

the Lord of might, The Father quhilk all

things hath made, the day and eke the

night. The heauens and the firmament,

and also many a starre, The earth, and all

that is therein, quhilk passe mans rea-

son fare.

And in like maner I beleue,

in Christ our Lord, his sonne,

Cocquall with the Deitie,

and man in flesh and bone.

Concerned by the holy Ghost,

his word doth me assure:

And of his mother Marie botne,

yet the a virgin pure.

Because mankinde to Sathan was,

for sinne in bonde and thrall:

He came and offred vp him selfe,

to death, to saue vs all.

And suffering moste grievous paine,

then Pilate being iudge:

Was crucified vpon the Crosse,

and thereat did not grudge.

And so he died in the flesh,

bot quickned in the spirit:

His body then was buried,

as is our vse and rite.

His spirit did after this descend,

into the lower parts,

To them that long in darkenes were,

the true light of their hearts.

And in the third day, of his death,

he rose to life againe.

To thend he might be glorified,

our of all grief and paine.

Ascending to the heauens hie,

to sit in glory still.

On Gods right hand, his Father deare,

according to his will.

Vntill the day of iudgement come,

when he shall come againe:

With Angels power, yea of that day,

The humble sute of the Sinner.

111

we all be vncertaine.
To iudge all people righteously,
whome he hath dearly bought:
The liuing and the dead alio,
quhilk he hath made of nought.

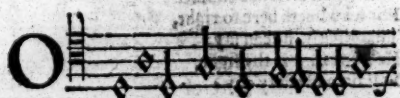
And in the holy Spirite of God,
my faith to fauourise:
The third person in Trinitie,
beleue I stedfastly,
The holy and Catholike Kirk,
that Gods word doth maintaine,
And holy Scripture doth allow,
quhilk Satan doth disdain.

And also I do trust to haue,
by Iesu Christ his death,
Release and pardon of my sinnes,
and that onely by faith.
What time all fesh shall rise againe,
before the Lord of night:
And see him with their bodily eyes,
quhilk now do giue them light.

And then shall Christ our Sauour,
the Sheepe: and Goates detide:
And giue life euerlastingly,
to those whome he hath tride.
Quhilk is the Realme Celestiall,
in glory for to rest,
With all the holy company
of Saintes and Angels blest.

Quhilk serue the Lord omnipotent,
obediently ech houre:
To whome be all dominion,
and praise for euermore.

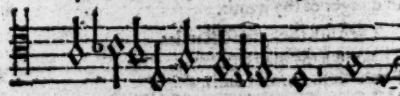
THE HUMBLE SVTE of the sinner. M.



Lord on whome I do depend, behold



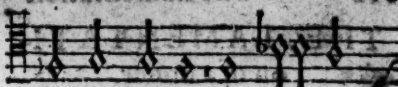
my carefull hart, And when thy will and



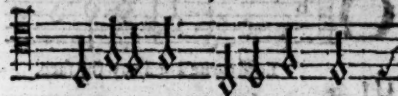
pleasure is, relieue me of my smart. Thou



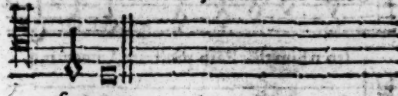
seest my sorowes what they are, my griefs



is known to thee, And there is none



that can remoue, or take the same



from me.

Bot onely thou whose aide I craue,
whose mercy still is prest:
To ease all those that come to thee,
for succour and for rest.
And sith thou seest my restless eyes,
my teares and grievous grone:
Attend vnto my sute. O Lord,
marke well my plaint and mone.

For sinne hath so inclosed me,
and compast me about:
That I am now remediles,
if mercy helpe not out.
For mortall man can not release,
or mitigate this paine:
Bot euen thy Christ my Lord and God,
Quhilk for my sinnes was flaine.

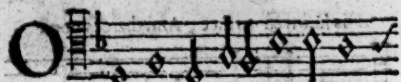
Whose bludy woundes are yet to see,
though not with mortall eyes:
Yet doth thy Saintes behold them all,
and so I trust shall I.
Though sinne doth hinder me awhile,
when thou shalt see it gude:
I shall enioy the sight of him,
and see his woundes and blude.

And as thine Angels and thy Saintes,
do now behold the same:
So trust I to possesse that place,
with them to praise thy Name.
Bot whiles I lue here in this vale,
where sinners do frequent:
Assist me euer with thy grace,
my sinnes still to lament.

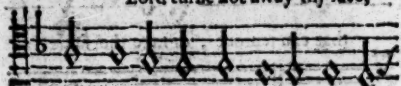
Least that I tread in sinners trace,
And giue them my consent:
To dwell with them in wickednes,
whereto nature is bent.
Onely thy grace must be my stay,
least that I fall downe flat:
And being downe, then of myselfe,
can not recouer that.

Wherefore this is yet once againe,
my sute and my request:
To grant me pardon for my sinne,
that I in thee may rest.
Then shall my heart, my tongue, and voice,
be instruments of praise:
And in thy Kirk and house of Saintes,
sing Psalmes to thee alwaies.

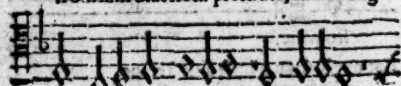
THE LAMENTATION of a sinner.

O 

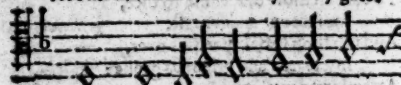
Lord turne not away thy face,



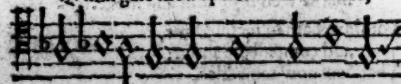
from him that lieth prostrate, Lamenting



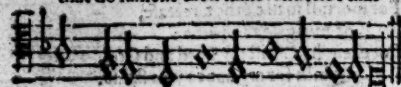
fore his sinfull life, before thy mercy gate.



Quhill gate thou openst wide to those,



that do lament their sinne: Shut not that



gate against me Lord, but let me enter in,

And call me not to mine accompts,
how I haue liued here:
For then I know right well, O Lord,
how vile I shall appeare.

I neede not to confesse my life,
I am sure thou canst tell:
What I haue bene, and what I am,
I know, thou knowest it well.

O Lord thou knowest what things be past,
and eke the things that be:

Thou knowest also what is to come,
nothing is hid from thee.

Before the heauens and earth were made,
thou knowest what things were then:

As all things els that hath bene since,
among the sonnes of men.

And can the things that I haue done,
be hidden from thee then?

Nay, nay, thou knowest them all, O Lord,
where they were done, and when:

Wherefore with teares I come to thee,
to begge and to entreate:

Even as the child that hath done euill,
and feareth to be beat.

To come I to thy mercy gate,
where mercy doth abound:

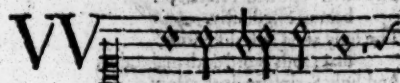
Requering mercy for my sinne,
to heale my deadly wound.

O Lord I neede not to repeat,
what I haue begged and craue:

Then knowest, O Lord, before I aske,
the thing that I would haue.

Mercy gud Lord, mercy I aske,
this is the ~~world~~ sinne:
For mercy Lord is all my fate,
Lord let thy mercy come.

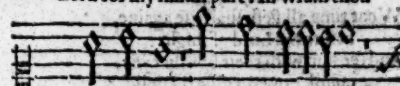
THE COMPLAINT of a sinner.

W 

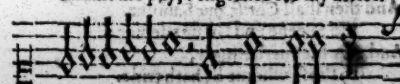
Here righteousnes doth say,



Lord for my sinfull part: In wrath thou




shuldst me pay, Vengeance for my desert.



I can it nor deny, Nor needes I must con-



fesse, How that continually, Thy Lawes I



do transgresse, Thy Lawes I do transgresse.

But isst be thy will,
With sinners to contend:
Then all thy stocke shall fill,
And be lost without end,

For who lieth here so right,
That rightly he can say,

He sinnes not in thy sight,
Full oft and euery day?

The Scripture plaine tels me,
The righteous man offendeth

Seven times a day to thee,
Whereon thy wrath dependeth.

So that the righteous man,
Doth walke in no such path,

But he faith now or then,
In danger of thy wrath.

Then sith the case so standes,
That euen the man rightwile,

Fall oft in sinfull bands,
Whereby thy wrath may rise,

Lord I that am vniust,
And righteousnes none haue,

Whereto then shall I trust,
My sinfull soule to saue?

But truly to that post,
Whereto I cleaue and shall:

Quhill is thy mercy most,

Magnificat.

Lord let thy mercy fall,
And mitigate thy mude,
Or else we perish all:
The price of this thy blude,
Wherein mercy I call.

The Scripture doth declare,
No drop of blude in thee:
Bot that thou didst not spare,
To shed ech drop for me.
Now let those drops moste sweete,
So moist my heart so drie:
That I with sinne replete,
May liue, and sinne may die.

That being mortified,
This sinne of mine in me:
I may be sanctified,
By grace of thine in thee.
So that I neuer fall,
Into such mortall gume;
That my foes infernall,
Reioyce my death therein.

Bot vouchsafe me to keepe,
From those infernall foes:
And from that lake so deepe,
Whereas no mercy growes.
And I shall sing the songs,
Confirmed with the iust:
That vnto thee belongs,
Quhilk art mine onely trust.

THE SONG OF BLES- sed Marie, called Magnificat.

M

Y soule doth magnifie the Lord,

my spirite eke euermore, Reioyceth in the

Lord my God, quhilk is my Sauour, And

why? because he did regarde, and gaue

respect vnto, So base estate of his hand-

maid, and let the mightie go.

For now behold all nations,

The Lamentation.

and generations all:
From this time furth for euermore,
shall me right blessed call.
Because he hath me magnified,
quhilk is the Lord of might;
VWhose name be ever sanctified,
and praised day and night.

For with his mercy and his grace,
all men he doth inflame:
Throughout all generations,
to such as feare his Name.
He sheweth strength with his right arme,
and made the proud to start:
VWith all imaginations,
That they bare in their hart.

He hath put downe the mighty ones,
from their supernall seate:
And did exalt the mecke in heart,
as he hath thought it meete.
The hungry he replenished,
with all things that were gude:
And through his power he made the rich,
oft times to want their fude.

And calling to remembrance,
his mercy euery deale:
Hath holpen vp assitantly,
his seruant Israell
According to his promise made,
to Abraham before:
And to his seede successiue,
to stand for euermore.

THE LAMENTATION.

¶ Through persister repentance the sinner hath a sure
trust in God that his finnes shall be washed a-
way in Christs blude.

O

Lord in thee is all my trust, Giue care

vnto my wofull cry, Refuse me not that am

vniust, Bot bowing downe thy heavenly eye,

Beholde howe I do still lament, My finnes

wherein I do offend: O Lord for them shall

be shent, Sith thee to please I do intend.

THE TABLE.

no, no, not so, thy will is bent,
 To deale with sinners in thine ire:
 For when in heart they shall repent,
 Thou grantest with speede their iust desire.
 To thee therefore still shall I cry,
 To wash away my sinfull crime:
 Thy blude, O Lord, is not yet dry,
 But that thou may helpe me in time.
 Hasten thee, O Lord, hasten thee I say,
 To poure on me thy giftes of grace,
 That when this life must flit away,
 In heauen with thee I may haue place.
 Where thou doest reigne eternally,
 With God whome once did thee downe send,
 Where Angels sing continually,
 To thee be praise, world without end.

SO BE IT.

A TABLE OF the Psalmes, declaring the number of euery Psalme.

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 49 All people hearken and giue care
 61 Although my soule haue
 78 Attend my people to my lawe
 82 Amid the peace with men
 92 A thing both gud and meete it
 100 All people that on earth do

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 58 Bot is it true, O froward folke
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 128 Blessed art thou that fearest
 134 Behold, and haue regard, ye
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D

59 **D**eliner me my God of might

E

127 **E**xcept the Lord the house do

F

140 **F**rom the peruerse and wicked

G

39 **G**ive to the Lord ye Potentates
 37 Grudge not to see the wicked
 88 Great is the Lord and with great
 11 God for thy grace thou keepe

107 Giue thanks vnto the Lord
 118 Giue to the Lord all praise and
 148 Giue laude vnto the Lord

H

12 **H**elp Lord for gud and godly
 13 How long wilt thou forget me
 73 How euer it be, yet God is gud
 84 How pleasant is thy dwelling

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5 **I**ncline thine care vnto my
 11 I trust in God how dare ye then
 30 In trouble and aduersitie
 25 I lift myne heart to thee
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 51 O Lord consider my distresse
 55 O God giue eare to my com.
 56 O God to me thy mercy shewe
 60 O Lord thou didst vs cleane
 63 O God my God I watch be
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 75 O God, laude and praise we will
 79 O Lord the Gentiles do inuade
 80 O Pastor of Israell, like
 85 O Lord thou lovedst hast thy
 88 O God of my saluation
 90 O Lord thou hast bene our
 94 O Lord since vengeance doth
 95 O come let vs lift vp our voice
 98 O sing ye now vnto the Lord
 101 Of mercy and of iudgement
 105 O praise ye the Lord, and call
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 139 Lord thou hast me tried
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 97 The Lord doth reigne whereat
 99 The Lord doth reigne although
 110 The Lord moste high vnto
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 The Lordes prayer.
 Veni Creator.
 The song of Simeon, called Nunc dimittis.
 The xij. Articles of the Christian Faith.
 The humble sute of a sinner.
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 The ſong of the bleſſed Mary, called Magnificat,
 The Lamentation.

FINIS.



OF THE ARTICLES OF THE FAITH.

THE MINISTER.

WHAT is the principall and chief end of mans life:
THE CHILDE.
 To knowe God.

Whether into mā was cre ated & made. The gre atest felicitie that mā can attain to.

M. What moueth thee to say so.
C. Because he hath created vs and placed vs in this world to set forth his glorie in vs. And it is gude reason that we employ our whole life to his glory, seeing he is the beginning and fountaine thereof.
M. What is then the chief felicitie of man?
C. Euen the selfe same, I meane to knowe God, and to haue his glorie shewed forth in vs?
M. Why dost thou call this, mans chief felicitie?
C. Because that without it our condition or state were more miserable then the state of brute beastes.

The true know ledge of God. The right manner to wor shippe God. And finally four pointes.

M. Hereby then we may euidently see that there can no such miserie come vnto man, as not to liue in the knowledge of God.
C. That is most certaine.
M. But what is the true & right knowledge of God?
C. When a man so knoweth God, that he giueth him due honour.
M. Quhilk is the way to honor God aright?
C. It is to put our whole trult and confidence in him: to studie, to serue him in obeying his will: to call vpon him in our necessities, seeking our saluation, and all gud thinges at his hand, and finally to acknowledge both with heart and mouth that he is the liuely fountaine of all gudnesse.

11 Sunday. The first point of hono ring God.

M. Well then, to the end that these thinges may be discussed in order, and declared more at large, quhilk is the first point?
C. To put our whole confidence in God?
M. How may that be?
C. When we haue an assured knowledge that he is almighty, and perfectly gud.
M. And is that sufficient?
C. No.
M. Shew the reason.
C. For there is no worthines in vs, why God shold either shew his power to helpe vs, or vse his mercifull gudnesse to saue vs.

The full declaration of our Faith.

M. What is then further required?
C. That every one of vs be fully assured in his conscience, that he is beloved of God & that he will be both his Father and Sauour.
M. How shall we be assured hereof?
C. By his owne word, wherein he vttered vs.

to vs his mercy in Christ, and assureth vs of his loue towards vs.

M. Then the very ground to haue sure confidence in God, is to knowe him in our Sauour Christ?

C. Yea truly.
M. Then briefly, what is the effect of this knowledge of God in Christ?

C. It is contained in the confession of the Faith, vsed of all Christians, quhilk is commonly called the Creede of the Apostles: both because it is a brieft gathering of the Articles of that Faith, quhilk hath bin alwayes continued in Christes Kirk, and also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

C. I beleene in God the Father almighty maker of heauen and earth: And in Iesus Christ his onely Sonne our Lord: VVho was conceived by the holy Ghost, borne of the virgine Marie: Suffered vnder Pontius Pilate: was crucified, dead, buried, and descended into Hell: He rose againe the third day from death: He ascended into heauen, and sitteth at the right hande of God the Father almighty: From thence he will come to iudge the quicke and the dead.

The Creede of the Apostles.

I beleene in the holy Ghoste: The holy Kirk vniuersall: The communion of Saintes: The forgiveness of sinnes: The rising againe of the bodies, and life euerslasing.

M. To the intent that this confession may be more plainly declared, into howe many partes shall we deuide it?
C. Into foure principall partes.

III. Sunday. The

M. What be they?
C. The first concerneth God the Father. The second of his sonne Iesus Christ, wherein briefly also the whole historie of our redemption is rehearsed. The thirde is, touching the holy Ghost. The fourth concerneth the Kirk, and Gods giftes vnto the same.

M. Seeing there is but one God, what moueth thee to make rehearall of the Father, the Sonne, and the holy Ghost, as if there were three?

C. Because that in the substance or nature of God we haue to consider the Father as the fountaine beginning and originall cause of all thinges: then secondly his Sonne who is his euerslasing wisdome, and thirdly the holy Ghost, who is his vertue and power, sprede vpon all creatures, and yet neuertheless remaineth alwayes wholly in him selfe.

As concerning the Trinitie.

M. This is then thy meaning, that there is no inconuenience at all to vnderstand severally these

The Articles of the Faith.

these three persons in the Godhead, who notwithstanding is one and not thereby deided?

C. It is euen so.

M. Make rehearfall now of the first parte of the Crede?

The first
parte of
the be-
liefe.

C. I beleue in God the Father almighty maker of heauen and earth.

M. Wherefore doest thou call him Father?

C. I call him so, hauyng respect to Iesus Christ, who is the euerlasting word, begotten of God, before all worldes, who being afterwards openly shewed vnto the world, was euidently declared to be his Sonne. Now seing God is our Saniour Christes Father, it followeth necessarily, that he is also our Father.

The Fa-
ther.

What
is meant
by this
worde
Al-
mighty.

M. What meanest thou by that, thou callest him Almighty.

C. I meane not onelye that he hath a power quihlk he doth not exercise, but also that all creatures be in his hande and vnder his gouernance: that he disposeth all things by his prouidence, that he ruleth the world as it pleaseth him, and guideth all things after his owne good pleasure.

The
power
of God
is not
idle.

III
Sund-
day.
Psal.
410.
Rom. 1

M. So then by thy saying the power of God is not idle, but continually exercised, so that nothing is done but by him and by his ordinance?

C. That is most true.

M. Wherefore is that clause added Maker of heauen and earth.

C. Because he hath made himselfe knownen vnto vs by his workes, it is necessarie for vs to seeke him out in them. For our capacitie is not able to comprehend his diuine substance, therefore he hath made the world as a glasse wherein we may behold him, in such sorte as it is expedient for vs to know him.

Heb. 11.
A glas-
se wher
in we
may see
God.

M. Doest thou not comprehend all creatures in these two wordes heauen and earth.

C. Yes verely: and they may right well be contained vnder these two wordes, seying that all things be either heauenly or earthly.

M. And why callest thou God onely Creatour, seing that to order things and to conserue them alwayes in their state, is a thing of much more importance, then to haue for one tyme created them?

Concer-
nyng
the pro-
uidence
of God.

C. By this worde Creatour it is not onely ment that God did once create them, hauing no further regard to them afterwards: but we ought to vnderstande that as the world was made of him in the beginning, enen so now he doth conserue the same, so that the heauen and earth, with the rest of the creatures could not continue in their estate, if his power did not preferue them. Moreover, seeing in this manner he doth maintaine all things, holding them as it were in his hand, it must needs follow, that he hath the rule and gouernance of all. Wherefore in that that he is Creatour of heauen and earth, it is he that by his gudnesse, power, and wisdom doth gouerne the whole order of nature. It is he that sendeth raine and drought, haile, tempest and faire weather, fertillitie and barrenesse, dearth and plentie, health & sicknesse. and to be short, he hath all things at commaundement to do him seruice at his owne good pleasure,

M. What sayest thou as touching the deuils & wicked persons? be they also subiect to him?

Confer-
nyng
the de-
uils.

C. Albeit that God doth not guide them with his holy Spirit, yet he doth bridle them in such sorte, that they be not able to stirre or moue without his permiffion and appointement: yea, and moreover he doth compell them to execute his will, although it be agaynst their intent and purpose.

M. To what purpose doth it serue thee to know this?

C. The knowledge hereof doth wonderfully comfort vs. For we might thinke our selues in a miserable case, if the deuills and the wicked had power to doe any thyng contrary to Gods will. And moreover we could neuer be quiet in our selues to be in their daunger. But forso much as we know that God bridled them fast, and chayneth them, as it were in a prison, in such wise that they can doe nothing, but as he permitteth, we haue iust occasion, not onely to be quiet in minde, but also to receiue most comfortable ioye, since God hath promised to be our protector and defender.

The de-
uill
hath no
power
but of
God.

M. Go to then: let vs come to the second part of our beleefe,

C. And in Iesus Christ his onely Sonne our Lord.

Sund-
day.
The se-

M. What is the effect of this part?

C. It is to acknowledge the Sonne of God conde to be our Saniour: and to vnderstande the meane part of whereby he hath redeemed vs from death and purchased life vnto vs.

M. What signififieth this word IESVS by IESVS, quihlk thou namest him?

C. It is as much to say as Saniour: and this name was geue vnto him by the Angell at Gods commandement.

M. What? is that of more estimation then if that name had bene geuen vnto him by men?

C. Yea, a great deale: for since Godes pleasure was that he should be so named, he must needs be our Saniour in deede.

M. What signififieth then this word Christ?

C. This worde Christ doth expresse more effectually his office, and doth vs to wit, that he was anointed of the Father, King, Priest, and Prophet.

M. How hast thou the knowledge hereof?

C. By the Scripture, quihlk doth teache vs that annoynting did serue for these three offices, the quihlk be also attributed vnto him in many places of the same.

M. But what manner of oyle was it, where-with he was anointed?

C. It was no such materiall oyle, as we vse, and as did serue in olde time, to the ordaining of Kings, Priestes, and Prophets, but a farre more excellent oyle, euen the grace of Gods holy Spirit, whereof the outward annoynting in the old Testament was a figure.

M. What manner of kingdome is that whereof thou speakest?

C. It is Spirituall, and doth consist in Gods word, and in his holy Spirit, wherein is contayned both righteousnes and life euerlasting.

The
king-
dome of

The Articles of the Faith.

Christ. M. And what is his priesthood?
The C. It is an office and authoritie to present
Priest. himselfe, before God to obtaine grace and fa-
Hoode of vour for vs, and to pacifie his Fathers wrathe, by
Christ. offeringe an acceptable sacrifice vnto him.

Hebr. 7. M. Why callest thou him a Prophet?
8.9. 10. C. Because that he came downe into the
13. worlde as a chiefe ambassadour of God his Fa-
Vther- ther, to declare at large his Fathers will, and to
in Christ finish all reuelations and Prophecies.

was a M. Comineth there anye profite vnto thee
Pro- by those names and dignities of Christ?

prie. C. Yea, they altogether belong to our com-
I say .7. fort: for Christ did receaue all these of his Fa-
Hebr. 1. ther, to make vs partakers thereof, whereby we
VI. might euery one receiue of his fullnesse.

Sun- M. Declare this thyng vnto me more at
day. large.

Iohan. 1 C. He receaued the holy Ghost in full per-
Ephes. 4 fection, with all the gifts of the same to bestow
Christ is them on vs, and to distribute them vnto euery
the fou- one of vs, in the measure and quantitie that
taine of God knoweth to be most meete, and so by this
all gud- means we draw out of him, as out of a fountaine
nesse. all the spiritual gifts that we haue.

To what M. To what vse doth the kingdome of
use the Christ serue vs.

king- C. To set vs in libertie of conscience to
dome of line godly and holily, that we beyng enriched
Christ with his Spirituall treasures, and armed with his
serueth power, may be able to ouercome the deuill,
us. sinne, flesh and the world, quiblk be pernicious
us. enemies vnto our soules.

The pro- M. What profite haue we of his Priest-
fit of hood.

Christos C. First by this meanes he is our Media-
Priest- tour to bring vs into the fauor of God his Fa-
hood. ther: and againe hereby we haue a free entrie
Heb. 7. to come in & therw our selues boldly before
8.9. 10. God, and to offer vp our selues, with all that
13. belongeth vnto vs for a sacrifice. And in this
Rom. point we are fellowes, after a sorte of his Priest-
21. hoode.

Vther- M. The vtilitie of his office, in that he is a
fore Prophet, is yet behind.

Christ C. Since our Lord Iesus hath receaued this
was a office, to become the Maister and teacher of his
Pro- flocke, the end of this dignitie is to bring vs to
prie. the right knowledge of the Father and of his
us. truth, so that we might become Gods house-
us. hold schollers, and of his familie.

VIL. M. This is it then that a man may briefly
Sun- gather of thy wordes, that this name *Christ*, doth
day. include thre sundry offices, the quiblk God
Christ hath giuen to his Sonne to the intent to be-
the one- stowe the fruite and profit of the same vpon his
ly some elect.

of God. C. It is very true.
Joh. 1. M. By what reason callest thou Christ the
Ephes. 1 onely Sonne of God, since God doth name vs
us. all his children?

Christ C. As touching that, that we are Gods chil-
the one- dren, we are not io of nature, but only by his
ly some Fatherly adoption, and by grace, in that God
of God. doth accept vs for his children: now our Lord
Joh. 1. Iesus beyng begotten of the substance of his
Ephes. 1 Father, and being of the selfe same nature, may

justly be called Gods onely Sonne, for that there **Ha. 1.**
us. is none other that is so by nature.

M. This is then thy meaning, that this ho-
our nour pertaineth peculiarly to him, alone as to
whome whome it belongeth by nature, the quiblk not-
withstand- withstanding he hath by free gift of his gud-
nesse nesse communicated vnto vs, in that we are his
members.

C. It is euen so: and therefore in respect
that his of that his communicating with vs, the Scripture
calleth calleth Christ in an other place, the first borne
among among manie brethren.

M. Why callest thou him our Lord?

C. Because he is appointed of the Father
to haue to haue Lordshipp ouer vs, and to rule in hea-
uuen and uen and earth, and to be the head of men and
Angels.

M. What is the meaning of that that fol-
loweth?

C. It declareth after what sorte the Sonne
of God of God was anointed of his Father to become
our our Sauour: that is to say, he tooke vpon him
our our selfe, and therein fulfilled all thinges ne-
cessarie cessarie for our redemption, accordyng as they
be here be here rehearsed.

M. What meanest thou by these two clau-
ses, con- ses, conceived by the holy Ghost, borne of the
uierge uierge Marie.

C. That he was fashioned in the Virgines
wombe, wombe, taking verie substance and manhood
of her, of her, that he might thereby become the seede
of Dauid, of Dauid, as the Prophetes had before signified:
and yet and yet notwithstanding all this was wrought
by the by the secret and maruelous power of the holy
Ghost Ghost without the companie of man.

M. What is it then needefull that he should
take take vpon him our very flesh?

C. Yea verily: for it was conuenient that
mans mans disobedience against God should be pur-
ged in ged in the nature of man. And moreover if
Christ Christ had not bene partaker of our nature,
he had he had not bene a meete Mediatour to make
vs at vs at one with God his Father.

M. Then this is thy saying, that it beho-
ued ued that Christ should become very man to the
ende ende he might execute the office of a Sauour, as
in our in our person.

C. Yea verily: for we must horowe of him
all that all that quiblk is lacking in our selues: for this
our our default could not otherwise be remedied.

M. But for what cause was this tyn-
g g wrought by Gods holy Spirit, and not r. e.
by the by the company of man accordyng to the or-
der der of nature?

C. Because that the seede of man is of it selfe
altogether altogether corrupted with sinne, it behoued
that this that this conceptiō of Christ should be wrought
by the by the power of the holy Ghost, whereby our
Sauour Sauour might be preserved from all corrupti-
on of on of sinne, and replenished with all manner of
holynesse.

M. So then by these sayings it is euiden-
ly ly declared vnto vs, that he quiblk should pu-
rifie rifie and clese others from filth or sinne, must be
himselfe himselfe free from all spottes thereof, and euen
from from his mothers wombe, dedicated vnto God
in in purenesse of nature so that he may not be gil-
tye

Rom. 8.
Colos. 1.

The an-
noin-
tyng of
Christ.

Christ
became
very
man.
Psal.
126.
Luke.

Rom. 5.

1. Tim.
2
Heb. 4.

Christ
hath
perfur-
med
that
quiblk
lacketh
in vs.

Christ
was co-
nueined
by the
Spirit
of God.

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tie of that corruption, wherewith the whole stocke of man is infected.

VIII
Sunday.

C. I meane so.

M. Wherefore speakest thou of his death immediatly after his birth, and leauest out the whole historie of his life?

C. Because there is nothing mencioned or spoken of in our Creede, but that quihilk peculiarly belongeth to the substance of our redemption.

M. VVhy is it not sayd plainly in one word that he dyed, without any speaking of Pontius Pilate, by whose iudgement he suffred?

C. This was not onely to make the historie of Christes passion to haue more euident assurance but also to declare vnto vs, that he was condemned to death by a iudge.

M. How so?

Christ was condemned to cleare vs.
C. He died to suffer the payne that was due vnto vs, that we might be, thereby deliuered fro the same. Now inasmuch as we were gillie before Gods iudgement as wicked misdoers, Christ to take vpon him our person, vouchsafed an earthly iudge, and to be condemned by to shewe himselfe before his mouth, that thereby we might be cleared before the iudgement seate of God.

Mat. 27
Luk. 23
M. Notwithstandyng Pilate doth pronounce him innocent, and so by that he doth not condemne him as worthy of death.

Christ was condemned for vs.
C. Pilate did both the owne and the other: firste he was pronounced innocent and iust by the iudges owne mouth, to signifie that he suffred not for his owne desert, but for our trespass: and yet withall, the same iudge did giue solemnly the sentence of death against him, to testifie and expresse that he is our true pledge and raunsome, as he who also hath taken vnto him our condemnation, to deliuer vs from the same.

Christ was our ransom some.
M. That is well sayd: for if he had bene a sinner in deede he had not bene meete to haue suffred death for the offences of other: and neuerthelesse to the end that we might be clearely quite by his condonation, it was necessarie that he should be counted as among the wicked.

IX.
Sunday.
C. So I meane.

M. Where thou sayest, Christ suffred on the Crosse, was that kinde of death of more importaunce, then if he had bene otherwise put to death?

Christ tooke vpon himselfe the curse.
C. Yea verily: and touchyng that matter, Sainct Paule sayeth that hee was hanged on a tree, to the intent that might take vpon him our curse, and so discharge vs: for that kind of death was accursed of God.

due vnto vs, that we might be free.
M. What is it not a great reproch and dishonour vnto our Lord Iesus, to say that he was thus accursed, and that before God?

Galat. 3
Deut. 21.
C. No not a wit: for he through his almighty power, by taking the curse from vs vnto him selfe, did in such sort make it voyde and of none effect, that he himselfe neuerthelesse continued still so blessed, that he was able to fulfill vs also with his blessings.

Christ then in
N. Declare that that followeth.

C. In so much as death was a punishment

appointed vnto men for sinne, therefore our Saviour Christ did suffer death, and by suffering ouercame it. And to the intent, also to make it the more certainly knowne vnto vs, that his death was not counterfeit, it pleased him also to be buried after the common manner of men.

M. But it appeared not that any profite commeth to vs by this that Christ hath wonne the victorie of death saying that we notwithstanding cease not to dye.

C. That doth not hinder: for the death of the faithfull is now nothing els, but a readie passage to a better life.

M. It followeth then necessarily hereof, that we ought in no wise to be afraid of death, as though it were a dreadfull thyng, but rather it behoueth vs willingly to walke the trace of our head and Captaine Iesus Christ, who as he perished not by death, so will he not suffer vs to perish thereby.

C. It is euen so.

X.
M. What is the sense of that clause, He descended into hell?

C. That Christ did not onely suffer naturall death, quihilk is a separation of the soule from the bodie, but also that his soule was in wonderfull distresse, induryng grieuouse tormentes, quihilk Sainct Peter calleth the sorowes of death.

M. For what consideration sustained he those paines, and in what sort?

C. Because he presented himselfe before the iudgement seate of God to satisfie for sinnes, it was necessarie that he should feele this horrible torment of conscience, as if God had vtterly forsaken him, yea, as though God had bene his extreme enemy, and being in this extremitie he cryed to his Father, My God, my God, why hast thou forsaken me?

M. Why was God then angry with him?

C. Nay, howbeit it was meete that God should punish him in such sort, to performe the wordes of Esay, that he was beaten with the hand of his Father for our sinnes, and that he was wounded for our transgressions.

M. But how could it be that he was in such dreadfull anguillie, as though God had vtterlie forsaken him, seeing he was God himselfe?

C. We must vnderstand, that he was in such distresse onely as touching his humanitie. And to the intent that he might feele these panges in his manhood, his Godhead did in the meane time for a litle space keepe it selfe close, that is to say, it did not shewe the might thereof.

M. But how could this be, that Christ who is the Salvation of the worlde, could be vnder such condemnation.

C. He was not so vnder it, that he should continue in the same: for he hath in such wise felt these terrours quihilk we haue spoken of, that he was not overcome of the same, but hath rather thereby made battell against the power of Hell to breake and destroy it.

M. Hereby then we see the difference betwene the griefe of mynde, quihilk Christ did suffer, and that quihilk the impenitent sinners do abide, whom God doth punish in his terrible wrath, for that verie payne quihilk Christ

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with of sustained for a tyme, the wicked must endure
profites continually: and that quihilk was vnto Christ but a
strite, pricke; is vnto the wicked in stead of a glauiue
to wound them to death.

C. Truth it is: for our Sauour Christ euen
of in the midst of his tormentes, did not cease to
put a full trust euermore in God his Father, but
the damned sinners do dispaire: yea they despise
God, in so much that they blasphem his Ma-
iestie.

XI.

M. May we nowe gather by this what pro-
fite commeth to the faithfull by the death of
Iesus Christe

C. Yea very well: and first of all, we see
that it is a sacrifice wherewith he hath fully
satisfied his Fathers iudgement in our behalfe:
and thereby also he hath appeased Gods wrath
and hath brought vs into his fauour agayne,
secondly that his blud is a washyng of our
soules from all manner of spottes: and finally
that he hath so cleane wiped awaye our sinnes
through his death that God will neuer hereaf-
ter haue remembrance of them, so that the
obligation quihilk was against vs, is now can-
celled and made voyde.

M. Haue we non other profite of his death?

C. Yes verily: that is, if we be true mem-
bers of Christ, our old man is crucified, and our
fleshe is mortified, to the ende that no euill
lustes do hereafter beare rule in vs.

M. Expounde the article following.

C. He rose the third day from death to life,
wherein he shewed that he had gotten the vic-
torie of death and sinne. For through his re-
surrection he swallowed vp death, he broke a-
sunder the chaynes of the deuil, and finally
he destroyed all his power.

M. Tell me how many wayes this resurre-
ction of Christ doth profite vs.

C. Three maner of wayes. The first, that
we haue fully obtayned to be righteous there-
by: secondly, it is a sure gage of our immor-
talitye: thirdly, that if we be in deede truly par-
takers of his resurrection, we rise nowe in this
present world into a newe kinde of life, where-
by we serue God onely, and leade our liues a-
greeable to his will.

M. Let vs go forward to the rest.

C. He ascended vp into heauen.

XII.

M. Went Christ vp into heauen in such
sorte that he is no longer in the earth?

C. Yea: for when he had performed
wholy all thynges that were enioyned him by
the commandement of his Father, and had ac-
complished all that was necessarie for our sal-
uation, it was not needefull that he shoulde re-
maine any longer in the world.

M. What profite haue we by his ascension?

C. We receiue double profite thereby: for
Christe since that our Sauour Christ is entred into Hea-
uen in our name, euen in like maner as he came
downe from thence for our sakes, he hath there-
by made an open entrie into the same place for
vs, giuing withall an assured knowledge, that
the gate of heauen is nowe open to receiue vs,
quihilk was before shut through our sinnes. The
second profite is, that he appeareth in the sight

of God the Father to make intercession for vs,
and to be our Aduocate to make aunswere for
vs? *Hebr. 7. 1. Job. 3.*

M. But is our Sauour Christ so ascended
into heauen, that he is no more here with vs?

C. No not so: for he himselfe promisseth
contrary: that is, that he will be present with vs
vnto the worldes end. *Mat. 28*

M. Is it ment of his bodily presence that
he maketh promise so to continue with vs?

C. No verily: for it is an other matter to
speake of his body quihilk was taken vp into
heauen, and of his power quihilk is spread a-
broad throughout the whole world. *Luk. 24. Act. 1.*

M. Declare the meaning of this sentence,
He sitteth at the right hand of God the Father.

C. The vnderstandyng of that is, that he
hath receaied into his handes the gouernance of
heauen and earth whereby he is king and ruler
ouer all. *Mat. 28*

M. What signifieth this worde right hand,
and the sitting at the right hand?

C. It is a similitude, or a maner of speech bo-
rowed of earthly Princes, quihilk are wonte to
place on their right side such as they substitute
next vnder them, to rule in their Name. *To sit at the right hand of God.*

M. Then thou meanest nothing elsie there-
by, but that quihilk S. Paule speaketh, that he
was appointed head of the Kirk, set in autho-
ritie aboue all powers, and that he hath recei-
ued a name or dignitie pausing all other. *Ephes. 2. Philip. 2.*

C. Euen so it is.

M. Go forward to the residue.

C. From thence he will come to iudge the
quicke and the dead, that is to say, he will come
downe from heauen, and shewe him selfe visi-
bly once agayne in iudgement, as he was seene
to ascend. *Act. 3. 1. Cor. 15.*

M. Seeing the iudgement of God shall be
in the end of the world, how may that be quihilk
thou sayest, Some shalbe alieue and other foue
shalbe dead, since it is a thyng appointed vnto
all men to dye once? *Heb. 10. 1. Thes. 4. Act. 1. Hebr. 9.*

C. Saint Paule maketh aunswere to this ques-
tion him selfe, saying that they quihilk at that
tyme shalbe left alieue, shalbe suddenly changed,
to the ende that their corruptible nature beyng
abolished, they may be clothed with incorrup-
tion. *1. Cor. 15. 1. Thes. 4.*

M. Thy meaning is then, that this change
shalbe vnto them in stead of a death, in so much
as it shall abolish their former nature, and make
them rise agayne in a new state.

C. Truth it is.

M. Doe we receiue any confort by this that
our Sauour Christ will come once to iudge the
world?

C. Yea verily and that great: for we are
taught certainly, that this commyng at that
time, shalbe onely for our saluation. *Hebr. 9.*

M. Then there is no cause, why we should
be afraide of the day of iudgement, or that we
should tremble therefore. *Christ shall iudge vs, and our Aduocate and hath taken vpon him to de- fend our cause.*

C. No truly: for so much as we shall ap-
peare before none other iudge but him, who is
our Aduocate and hath taken vpon him to de-
fende our cause. *Mat. Let*

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XIII. *M.* Let vs now come to the third parte.

Sun-day. *C.* That concerneth our sayth in the holy Ghost.

The third parte of the Creede. *M.* And to what purpose doth it serue vs?

Of the holy Ghost and his giftes. *C.* It doth vs to vnderstand, that euen as God hath redeemed vs and saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his redemption and saluation through his holy Spirit.

1. Pet. *M.* How so?

1. Ioh. *C.* In like maner as the blud of Christ is the onely purgation of our soules: euen so the holy Ghost mult sprinkle our consciences with the same to make them cleane.

1. Cor. *M.* This needeth a more euident declaration.

1. Ioh. *C.* It is to say, that the Spirit of God, dwelling in our hartes, doth make vs feeble the vertue of our Lord Iesus: for it is he that doth open the eyes of our heart to beholde Christes benefites towardes vs: he doth seale them in our hartes: and this Spirit doth also regenerate vs, and make vs newe creatures, in such sorte that by his meanes we receiue all those giftes and benefites, quihilk be offered vnto vs in Christ our Saniour.

1. Cor. *M.* What followeth now next?

Rom. 5. *C.* The fourth part of our beliefe, where it is sayd, *I beleue that there is an holy vniuersall Kirk.*

Eph. 1. *M.* What is the Kirk Vniuersall?

The fourth parte, quihilk is of the Kirk. *C.* Is it the body and fellowshipp of them that beleue, whom God hath ordeined and chosen vnto life euerlasting.

What the Kirk is. *M.* Is it necessarie that we beleue this Article?

For what purpose Christ suffered death. *C.* Yea, vnlesse we mynde to make Christes death of none effect, and make all those things to no purpose quihilk we haue rehearsed already: for all Christes doynge proue there is a Kirk.

M. This is then thy saying, that all quihilk hitherto hath bene declared, doth touch the cause, and ground of our saluation, in so much as God hath receiued vs into his fauour by the meane of our Saniour Iesus Christ, and hath stablished this grace in vs through his holy Spirit, but now the effect that commeth of all this, is declared vnto vs, to giue the more euident assurance therof.

What the Kirk is. *C.* It is euen so.

For what purpose Christ suffered death. *M.* What meanest thou by calling the Kirk holy?

Rom. 8. *C.* I call the Kirk holy in this sense because that those whom God hath chosen, he iustifieth and reformeth vnto holynesse, and innocencie of life to make his glorie to shine in them: and also our Saniour Christ hath sanctified his Kirk, quihilk he redeemed, to the ende it might be glorious and without spot.

Eph. 1. *M.* What meaneth this worde, Catho-nyng of like or Vniuersall?

The meane of this worde Catho-like. *C.* It serueth to put vs in remembrance that as there is but one head of the faithfull, euen so it becometh them to be knit together in one body, so that there be not diuers Kirkes but one Kirk onely, dispersed thoroughout the whole world.

1. Cor. *M.* Declare as touchyng the communion of Saints.

1. Cor. *C.* That clause is put to for a more plaine declaration of the vnitie of the members of Christes Kirk. Moreouer it doth vs to vnderstand that all the benefites that Christ hath giuen to his Kirk, belong to the presbite and saluation of euery faithfull person, for so much as they haue all a communite together.

1. Cor. *M.* Bot is this holynesse of the Kirk now already perfect?

1. Cor. *C.* No verily: for it is in continuall battell so long as it is in this worlde, and laboreth alway vnder imperfection and infirmities, quihilk shall neuer be cleane taken away, vntill it be altogether coupled to her head Christ, by whom it is perfectly sanctified.

1. Cor. *M.* Is there none other way to know this Kirk but by faith?

1. Cor. *C.* Yes verely: there is a Kirk quihilk may be sene to the eye, for so much as God hath giuen sure tokens, by the quihilk we may know the same: bot here in this place mention is made properly of that Kirk quihilk he hath chosen by his secret electio to euerlasting life: the quihilk can not be perfectly discerned by our senses.

1. Cor. *M.* What is there more?

1. Cor. *C.* I beleue the remission of our finnes.

1. Cor. *M.* What is the proper signification of this worde Remission?

1. Cor. *C.* That God doeth freely forgiue all the finnes of them, quihilk beleue in him, in such sorte, that they shall neuer be called to any account, to receiue any punishment therefore.

1. Cor. *M.* It is easie then to be gathered of this, that we doe not merite by our owne satisfacion, that God should pardon our finnes.

1. Cor. *C.* Ye say true: our Saniour Christ hath made satisfaction by susteinynge the payne due vnto the same: for we of our parte be not able to make any recompense to God, bot of his meere liberality we obtaine this benefite freely.

1. Cor. *M.* Wherefore doest thou make mention of remission of finnes, immediatly after that thou hast spoken of the Kirk?

1. Cor. *C.* Because that no man can receiue forgiveness of his finnes, vnlesse he be ioyned in fellowship of Gods people, and so continue in the vnitie of Christes body euen to the ende like a true member of his Kirk.

M. By this saying then, without the Kirk there is nothyng but Hell, death and damnation.

C. That is most certaine: for all such as doe diuide them selues from the body of Christ, to breake the vnitie thereof by sectes, are utterly destitute of all hope to enioy euerlasting life, whyles they keepe them selues so deuied.

M. What followeth more?

C. The rising agayne of the body, and life euerlasting.

M. Where to serueth this article in our beliefe?

C. To teache that our felicitie consisteth not in any thyng vpon earth, the quihilk knowledge may serue vs for two necessarie purposes. First, it serueth to teach vs to passe through this

The Articles of the Faith.

transitorie worlde as through a straunge country, setting not by earthly thinges. Secondly it putteth vs in comfort, that although as yet we doe not fully enioye the fruite of that grace, quihlk our Lord God hath freely giuen vs in Christ that yet we ought not to be discouraged, bot patiently to waite for him vnto the tyme that he shall appeare.

M. What shall be the maner of our resurrection?

C. All they quihlk be dead before that time, shall then take their owne bodies agayne vnto them: howbeit they shalbe of another sort, that is, they shalbe no more subiect to death or corruption: and yet notwithstanding they shalbe of the selfe same nature and substance as before: and such as shall then remaine aliue, God will raise them vp marueilously and suddenly change their bodies, in the twinkling of an eye as we haue sayd before.

M. Shall not the wicked be aswell partakers of this resurrection as the faithfull?

C. Yes verely, bot they shalbe in condition farre vnlike: for the faithfull shall raise agayne to euerlasting ioye and saluation, and the other to euerlasting death, and damnation.

M. VVherefore is there mention made of life euerlasting, and not of hell?

C. Because the Creede a briefe summe of our Faith, conteynyng, in a few wordes as can be, that belongeth peculiarly to comfort the consciences of Gods faithfull: therefore Gods benedictes quihlk he frely bestoweth vpon his people be rehearsed onely, without any mention of the wicked, who are cleane shut out of his Kingdome.

M. Since we haue the foundation whereupon our faith is builded, we may well gather hereof, what is the right faith.

C. Yea verely: that is to say, it is a sure persuasion and a steadfast knowledge of Gods tender loue towardes vs, accordyng, as he hath plainly vttered in his Gospell, that he wilbe both a Father, and a Sauour vnto vs, through the meanes of Iesus Christ.

M. Doth faith stand in our power? either is it a free gift of God?

C. The Scripture teacheth vs, that it is a speciall gift of the holy Ghost, and very experience doth also confirme the same.

M. How so?

C. For the feebleness of our wittes is such, that we can by no meanes attaine vnto the spiritual wisdom of God, the quihlk is reuealed vnto vs by faith, and our heartes are naturally inclined to a certaine distrust or at least a vaine trust, either in our selues or in other creatures: but what time Gods Spirit hath lightened our heartes, and made vs able to vnderstand Gods will, (the quihlk thyng we can not obtaine otherwise) then doth he arme vs also with a steadfast confidence in his goodnesse sealyng the promises of Saluation in our heartes.

M. What profite cometh to vs through this faith, when we haue it?

C. It doeth iustifie vs before God, and maketh vs inheritours of euerlasting life.

M. Is not a man then iustified through god of our workes, if he liue holily, and in the obedience of Gods will?

C. If any man were so perfect before God, he might worthely be called righteous: bot for so much as we are all wretched sinners in the sight of God, we are driuen to seeke elsewhere for a worthinesse to make aunswere for vs to Gods iudgement.

M. Bot be all our workes so disproued that they can merite nothing at all for vs before God?

C. First, all such workes as we doe of our selues by our nature, are vtterly corrupt: whereof it followeth necessarily, that they can not please God, bot rather doe prouoke his wrath, and he condemned them euery one.

M. This is then thy saying that vnto the time that God hath receiued vs to mercy, and regenerate vs by his Spirit, we can do nothing bot sinne: euen as an euill tree can bryng furth no fruite, but that that is euill.

C. Euen so it is: for although our workes make a faire shewe to mans sight, yet they are wicked before God, so long as the heart is naught vnto the quihlk God chiefly hath respect.

M. Hereby then thou dost conclude, that it lyeth not in our power to preuent God with our merites, and so to prouoke him to loue vs, but much rather we thereby doe stirre him to be more and more angrie against vs.

C. Yea surely and therefore I say, that without any consideration of our owne workes, he doeth receiue vs into his fauour, of his bountifull mercie, through the merites of our Sauour Christ, accounting his righteousness to be ours, and for his sake imputeth not our faultes vnto vs.

C. What meanest thou then, that a man is iustified by faith?

C. For as much as through belenyng, that is, receiuing with an assurance of the heart the promises of the Gospell, we enter into possession of this righteousness.

M. This is the thy meaning, that as God doth offer righteousness vnto vs by his Gospell, so the onely way to receiue it, is faith.

C. So I meane.

M. Well then, after that God hath once receiued vs into his fauour, be not the workes quihlk we doe by the vertue of his Spirit, acceptable vnto him?

C. Yes verely because he doeth of his free goodnesse so accept them, and not because their worthinesse doeth deserue so to be esteemed.

M. How is it that they be not worthy of themselves to be accepted since they proceede of the holy Ghost.

C. Because there is mixed some filth thorough the infirmities of the flesh whereby they are defiled.

M. By what meanes then are they made acceptable vnto God?

C. By faith onely, whereby a man is assured in his conscience, that God will not straightly examine his workes nor trie them by the sharpe rigor of his iustice: bot that he will hide the vnperfectnesse & the vncleane spottes that

XIX.

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XX.

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The X. Commandementes.

be in them, with the purenesse of our Sauour Christ, and so accounte them as perfect.

M. May we say then that a Christian is iustified by his workes, after that God hath called him, or that he doth merite through them Gods fauour to the procurement of life euerlastyng?

Psal.
143.

C. No verely: but rather it is said that no man liuing shalbe iustified in Gods sight: and therefore we must pray, that he doe not enter into iudgement with vs.

M. Thou meanest not hereby that the gud deedes of the faithfull are vnprofitable?

C. I meane nothing lesse: for God promisseth to rewarde them largely, both in this world and in the life to come: and yet this notwithstanding, those rewardes of God be not giuen for our worthy desertes, but onely because it pleaseth God of his gudnesse to loue vs freely, and so to couer and forget our faulces, that he will neuer call them any more to remembrance.

A right faith is neuer idle. What it is to beleeue in Christ.

M. May we be iust without gud workes?

C. That is not possible: for to beleeue in Christ is as much to say, as to receaue Christ in such sorte, as he doth giue himselfe vnto vs: now this is an euident thing, that Christ doth not onely promise to deliuer vs from death, and to restore vnto vs the fauour of God his Father through the onely merites of his innocencie, but also he promisseth to make vs new creatures by his Spirit, to the ende that we should leade an holy conuersation in all gud workes, so that these must be ioyned together, except we would deuide Christ from him selfe.

The effect of the Gospell is Faith & Repen-

XXI. Sunday. What repen-

M. Then I see, that it is so farre from the office of faith to make men despisers of gud deedes, that it is the very rule, whence all gud workes do spring.

C. It is most certaine: and for this cause the doctrine of the Gospell doth consist in these two pointes Faith and Repentance.

M. VVhat manner of thing is Repentance.

C. It is the hatred of sinne, and loue of iustice proceeding of the feare of God which bringeth vs to the forsaking of our selues and to the mortifying of our flesh, that we may giue our selues to be gouerned by the Spirit, in the seruice of God.

M. This then was the second member in the diuision, which we made at the beginning concerning a Christian mans life?

Wherein the right seruice of God shalbe. The law hath two partes. Lunt. 19. Dem. 6. Exod. 34. Deut. 10.

C. Yea verely: and we haue sayd also that the very right and allowable seruice of God doth consist in obeying his will.

M. Why so?

C. Because he will not be serued after our fantasie, but after his owne pleasure.

M. What rules hath he giuen vnto vs, to leade our life by?

C. His Lawe.

M. What thinges doth it containe?

C. It is diuided into two partes, whereof the first doth containe foure commandementes: the second containeth six, so that there be ten in the whole.

M. Who hath made this diuision thereof?

C. God him selfe: who also gaue it written in two tables vnto Moses, saying, that the whole

was reduced into ten sentences.

M. What is the content of the first table?

C. It containeth the manner of the true worship of God.

M. What is contained in the second table?

C. How we ought to beaue our selues towards our neighbours, and what duety we owe vnto them.

M. Rehearse the first commandement.

C. Hearken, and take heere Israel, I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage: thou shalt haue none other Gods before my face.

M. Declare the meaning hereof.

C. In the beginning he vieth, as it were an introduction to the whole Lawe. For he doth challenge here vnto him selfe first authoritie to commande, naming him selfe Euerlastyng, and the Creator of the worlde: and agayne after, he calleth him selfe our God, to make vs highly to esteeme his doctrine: for if that he be our Sauour, it is gud reason that we be also his obedient people.

M. But that which followeth after, touching the deliuerance from the bondage of Egypt, is it not referred peculiarly to the people of Israel?

C. Yes verely, as concerning the body: howbeit it belongeth also indifferently vnto all, in so much as he hath deliuered our soules from the spirituall captiuitie of sinne, and from the tyranie of the deuil.

M. Why doth he make mention of this in the beginning of his Lawe?

C. To put vs in remembrance, how greatly we are bound to obey his gud pleasure, and what vnkindnesse is to doe the contrary.

M. What requirerh he in this first commandement?

C. To referue vnto him only his whole honour, not giuing any parte thereof to any other.

M. What is his due honour?

C. To worship him, to put our whole trust in him, to call vpon him, and such other like, which be attributed onely vnto his maiestie.

M. VVherefore sayth he, before my face?

C. For so much as he seeth and knoweth all thinges, and iudgeth the secret thoughtes of mens heartes, he signifieth vnto vs, that he doth not require onely that in outward profession, but that vnfeinedly from the bottome of our hartes we do take him for our onely God.

M. Rehearse the second commandement.

C. Thou shalt make thee no graven image, neither any similitude of thinges, that are in heauen above, neither that are in earth beneath, nor that are in the waters beneath the earth: thou shalt not bow downe to them, neither serue them.

M. Doeth he utterly forbid the making of images?

C. No: but he doeth forbid expressly either ther to make any image to represent God, either to worship him thereby.

M. Wherefore are we forbidden to represent God in any visible image?

C. Because there is no comparison betwene him that is an euerlastyng Spirit, in

The X. Commandementes.

comprehensible, and a materiall body, mortall, corruptible and visible.

M. Thy mynde is then that he doeth great dishonour to Gods Maiestie that goeth about to represent him in such sorte?

C. Yea verily.

M. What maner of adoration is here condemned?

C. We are forbidden here to come before any image to make our prayers, or to bowe our knee before it, or to make any other signe of reuerence, as though God did there shewe him selfe by them.

M. This is not then to be taken, as though all caruing or painting of images were vterly prohibited, but onely to make images, either to seeke or to honour God in them, or to abuse them vnto any kinde of superstition or idolatrie.

C. It is euen so.

M. For what purpose was this commandement given?

C. That as in the first commandement God sheweth him selfe to be him alone, whom we ought to worship and honour, euen so now he sheweth the right kynde of worship to withdrawe vs from all superstitious and carnall imaginations.

M. Gofurth.

C. He ioyneth vnto it a threatening, that he is the Eternall, ow God ielous, visiting the iniquitie of the fathers in their children, upon the third and fourth generation of such as doe hate him.

M. Wherefore doth he make mention of his might?

C. To signifie, that he is of sufficient power to maintaine his honour.

M. What meaneth he by speaking of ielousie?

C. That he can not abide a companion with him: for euen as he hath of his vnspeakable goodnesse freely given him selfe vnto vs, euen so he will that we become altogether his and this is the chastitie of our soules, that they be dedicated vnto him, and kept holy for him: as contrariwise, it is a spirituall whoredome, if they be withdrawn from him to any kinde of Idolatrie, or superstition.

M. How ought this to be taken, that he punisheth the transgressions of the fathers in their children?

C. To pearce our heartes more deeply with the terror of his wrath, who doth not onely threaten to punish the offenders, but also their posteritie after them.

M. What? is not this contrary vnto the righteousnesse of God, to punish the one for the others fault?

C. If we consider the state of man, the question is sune answered, for we are euerie one of vs by nature vnder the curse of God, so that we can not finde fault with God, when he leaueh vs in this state, And as he sheweth his fauour towards his seruantes, when he doth blesse their posteritie, so doth he shewe his vengeance toward the wicked, when he suffereth their offspring to continue in their cursed state.

M. What sayeth he more?

C. To the ende he might stirre vs also with tender loue, he sayth moreouer that he sheweth furth his abundant mercie vnto the thousand discent of such as loue him and keepe his commandementes.

M. Doeth he meane, that the obedience of a faithfull man shalbe sufficient to saue his posteritie, although it be wicked?

C. No: but that he will in such sorte shewe furth his goodnesse towards the faithfull, that for the fauour he beareth vnto them, he will also be knowne vnto their children, not onely mindyng to prosper them here in thynges of this worlde, but to sanctifie them also with the giftes of his Spirit, whereby they may become obedient to his will.

M. But this seemeth not alwayes so.

C. No: for as the Lord doth reserue this libertie to himselfe alwayes, to shewe mercie vnto the children of the wicked, so on the other part he hath not so bounde his grace to the children of the faithfull, but that he may at his pleasure reiect whom he will: yet notwithstanding he doth in such wise order these things, that all men may easely see, that he hath not made this louing promise for nought.

M. Wherefore doeth he rehearse here in the promise to a thousand discentes, whereas in the threatnyng he made mention bot of three or foure?

C. To signifie, that God is alwayes more ready to vse gentlenesse and fauour, then roughnesse or rigour, according as he sayth of him selfe, that he is ready to shewe mercie, and slow vnto anger.

M. Let vs come to the third commandement.

C. Thou shalt not take the Name of the Lord thy God in vayne.

M. What is the vnderstanding thereof?

C. He doeth not onely forbid to abuse and blaspheme the blessed Name of God by perueritie, but forbiddeth as well all vayne and superfluous othes.

M. May a man then sweare lawfully at any time?

C. Yea verily, when there is iust occasion, that is to say, to maintaine the truth, when the time shall require, and likewise to keepe brotherly charitie among vs.

M. Doeth he disproue no othes, but such as are made to the hindrance of Gods honour?

C. In one kinde of othe he teacheth vs a generall rule, that we neuer vie the Name of God, but in feare and humblenesse, to glorifie his Name. For enen as it is holy, and of most worthie price, so it behoueth vs to take diligent heede, that we do not in such sort name it, that either we may seeme to passe lightly of it our selues, or giue to other occasion to haue it in small reuerence.

M. How shall this be?

C. If we do neither thinke nor speake of God, nor of his workes, but with all reuerence and honour.

M. What followeth?

How God sheweth mercie to a thousand generations.

Rom. 6.

Exod.

34.

Num.

14.

Psal.

103.

XXV.

Sun-

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The

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Coman-

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The X. Commandementes.

C. A threatning, *that he will not hold him innocent, that taketh his Name in vayne.*

M. Seing that God pronounceth threateningly in other places in a generalitie, that he will punish all transgressours, what vehemencie is there besides in these wordes?

C. He doeth expressly declare hereby in how great estimation he hath the honour of his Name, for so much as he sayth evidently, that he can not abide, that any man do despise it, to the intent that we might reuerence it the more.

XXVI.

Sum-
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The
fourth
com-
mandement.

M. Let vs come to the fourth commandement.

C. Remember to keepe holy the Sabbath day: six dayes shalt thou labour, and doe all thy worke, but the seventh day is the rest of the Lord thy God: thou shalt doe no worke in it, neither thou, nor thy sonne, nor thy daughter, neither thy seruants nor thine handmaide, nor thine oxe, nor asse, neither the stranger that is within thy gates: for in six dayes God made heauen and earth, and all that is in them, and the seventh day he rested: Wherefore he hath blessed the day of rest, and hath made it holy to him selfe.

M. Doeth God command to labour six dayes, and rest the seventh?

C. No, not precisely: but he doeth giue men leaue to trauell six dayes and maketh a restraint onely of the seventh, in the quihilk he forbiddeth to labour?

M. Are we then bounde by Gods commandement to refraine one day in the weeke from all manner of labour?

C. This commandement hath a certeine speciall consideration in it: for as touching the obseruation of bodily rest, it belongeth to the ceremoniall law, quihilk was abolished at the coming of Christ.

M. Sayest thou then that this commandement belongeth peculiarly vnto the Iewes and that God did giue it onely for the time of the old Testament.

C. Yea verely, as touching the ceremonie thereof.

M. Why then, is there any other thing contained in it besides the ceremonies?

Three
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ned.

C. There be three considerations, why this commandement was giuen.

M. VWhat are they?

C. The first is, that it might be a figure to represent our spirituall rest: The second, for a comely order to be vsed in the Kirk. And thirdly for the refreshing of seruantes.

M. VWhat is spirituall rest?

C. That we cease to do our owne works, that the Lord may bring furth his workes in vs.

M. How may we thus rest?

C. By mortifying our fleshe & subduying the inordinate affections of our nature, to the end that Gods Spirit may beare rule in vs.

M. Are we bounde to this rest but one day in the weeke?

C. Yes, continually: so that when we haue once begon to enter into it, we must go on forward whiles our life lasteth.

M. VWhy is there but one day appointed

to represent vnto vs a thyng that dureth our whole life?

C. It is not necessary that the figure do resemble in all pointes the thyng it is ordained to represent: it is sufficient if they be like in some pointes.

M. VWherefore was the seventh day appointed rather then any other?

C. The number of seuen doeth signifie perfection in the Scripture: wherefore the seventh day was most meete to set out vnto vs a thyng that should still continue: moreover it putteth vs in remembrance, that our spirituall rest is but begon in this life, neither shall it be perfect vntill we departe this world.

M. What is ment by that, quihilk our Lord allegeth here, saying that it becometh vs to rest, for so much as he hath done the same?

C. When God had created all his workes in six dayes, he appointed the seventh to the consideration of his workes. And to the intent we might be the more stirred thereto, he setteth furth his owne example vnto vs, because there is nothing so much to be desired, as to become like vnto him.

M. Must we then dayly meditate the workes of God? or is it enough to haue mynde of them one day in the weeke?

C. Our duetie is to be exercised dayly therein: but for our weaknesse sake there is one certaine day appointed. And this is that politike order, whereof I spake.

M. What order then is to be obserued that day?

C. That the people come together and giue diligent eare to the worde of God, vse common prayers, and make profession of their faith and religion.

M. What meanest thou by saying, that it was partly ordained for the ease of seruantes?

C. That they quihilk be vnder the power of others, might be releas'd somewhat of their labours, the quihilk thyng also serueth to the furtherance of the common wealth, for so much as euery man hath iust cause to be the readier, willingly to trauell the other six dayes, when they consider, that they may take their rest in the seventh.

M. Let vs now see how this commandement belongeth vnto vs.

C. As touching the ceremonie thereof, it is abolished: for we haue the accomplishment thereof in Christ.

M. How so?

C. For our old man is now crucified by the vertue of his death: and through his resurrection we are raised agayne into a newnesse of life.

M. What is there then in this commandement, that concerneth vs?

C. We are bounde to obserue the politike order appointed in the Kirk, for the hearyng of Gods worde, for commyng together to make common prayers, and for the right vse of the Sacramentes.

M. And doth the figure profite vs no more?

C. Yes verily: for it leadeth vs to the truth of that thyng, whereof the Sabbath day is a

The X. Commandementes.

gure : quhilk is that we beyng made the true members of Christ , ought to cease from our owne workes and commit our selues wholly vnto Gods gouernance.

M. Let vs come now to the second table.

C. Honour thy father and thy mother.

M. What doest thou meane by this word, Honour?

C. That children vse humble obedience towardes their father and mother, bearyng a reuerent mynde toward them, ready to asliste and ayde them, and willing to do after their commandementes, according to their duetie.

M. Proceede.

C. God ioyned also a promise to this commandement saying : *that thy dayes may be prolonged vpon the land quhilk the Lord thy God hath giuen thee.*

M. What is the meanyng of this promise?

C. That God will indue them with a long life, quhilk haue their father and mother in due reuerence.

M. How commeth it to passe, that God promitch man to prolong his life (as if it were a speciall benefite) since this life present is so full of miserie?

C. Though our life be neuer so full of wretchednesse, yet it is the blessing of God vnto the faithfull, at the least for this one cause, that it is a token of his Fatherly fauour, in that he nourisheth them here and preferreth them.

M. May a man gather of the contrarie parte, that he, who liueth not many yeates, is accursed of God?

C. No, but rather it commeth to passe many tymes, that our Lord taketh them sunest of all out of this worlde whom he loueth most dearly.

M. In doing thus, it seemeth that he keepeth not alwayes promise.

C. VVhat promise soeuer God maketh vs, touching the benefites of this world, we ought to take it with this condition, so farfurth as it shalbe expedient for the health of our soules: for it were a contrary order, not to haue chief regard of the soule.

M. And what is to be sayd of them that be disobedient vnto father and mother?

C. God will not onely punish the with euerlasting payne in the day of iudgement, but he will execute his vengeance also on their bodies here in this worlde, either by shortning their life, either punishing them by a shamefull death, or some other wayes.

M. Doeth not God speake exprefly of the land of Chanaan in this promise?

C. Yes, as touching the children of Israell: but we must now take it in a more generall signification, so that in so much as the whole earth is the Lordes, we ought to acknowledge, that what countrey soeuer we do inhabit, God hath giuen vnto vs the same for a dwelling place.

M. Is there nothing elsie to be vnderstood in this commandement?

C. Though no mention be made in it exprefly but of the father and mother, yet we must vnderstand in them all magistrates, and superi-

ours: for so much as there is one maner of consideration of them all.

M. What is that?

C. Because God hath giuen vnto them preheminece: for there is none authoritie of parentes, of princes, or magistrates, or maisters, neither any other office or title of preheminece, but such as God hath ordeined.

M. Rehearse the first commandement.

C. Thou shalt not kill.

M. Is there nothing forbidden here but open murder?

C. Yes verily: for considering that it is God who giueth this in commaundement, he doeth not giue vs a Lawe to restraine our outwarde deedes, but principally to bridle the affections of our myndes.

M. Thy meaning is then, that there is a certaine kynde of murder, lying priuely in the heart, the quhilk is forbidden here of God?

C. It is euen so: for hatred or rancour and all desire to do hurt vnto our neighbour, is murder before God.

M. Is it enough then, if we beare no hatred nor malice towardes any man?

C. No: for in that that God condemneth hatred, it is to be vnderstand also, that he requirith of vs to loue all men vnfairedly, procuring their wealth.

M. What is the senenth commandement.

C. Thou shalt not commit adulserie.

M. VVhat is the effect of this commandement?

C. All whoredome is declared to be accursed of God, and therefore it behoueth vs to refraine from it, except we will prouoke his wrath against vs.

M. Is there none other thyng required in this commandement?

C. VVe must alwayes haue regard to the law maker, who considereth not onely the outward worke, but rather the affection of the heart.

M. VVhat is here more required?

C. For so much as our bodies and soules are the temples of the holy Spirite, that we keepe them in all purenesse, and therefore we must not onely be chaste as touching the carnall acte, but also in heart, wordes and behauiour, so that there must be no part in vs defiled or vnchast.

M. Go on to the eight commandement.

C. Thou shalt not steale.

M. Doth this commandement forbid onely such robberies, as be punished by common lawes, either doth it reach any further?

C. This commandement reacheth vnto all vnlawfull and deceivable occupations, whereby we plucke vnto vs any parte of our neighbours substance, whether it be by violence by fraude or by any other meanes that God hath not allowed by his word.

M. Is it enough if a man refraine from the deede doing, either it is forbidden also to desire any such thyng?

C. VVe must alwayes haue a consideration, that God was the maker of this Law, who for so much as he is a Spirit, hath not onely regarde to robberies that be committed in deede, but he

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The X. Commandementes.

considereth aswell our secret enterprises, our deuises, and purposes, & the desiers of our minds, to come by riches through our neighbours losse.

M. VVhat behoueth it vs then to do?

C. VVe are bound to do our endeouour, that euery man may haue his due and right.

M. VVhat is the ninth commandement?

The 9. cōman- *C. Thou shalt not beare false witness against thy neighbour.*

dement. *M.* Doth God forbid in this cōmandement open perurie before a iudge onely? either are we charged to make no lye to the dispoſite of our neighbours?

A ge- *C.* Vnder one kinde he giueth a generall doctrine: meaning that we may not ſpeake any thing to the reproche of our neighbour faſely, and we may in no wiſe backbite him or make lyes of him: where by he might ſuſtaine losſe in his guds, or be hindered in his gud name.

ner all *M.* Wherefore doth he ſpeake expreſly of open perurie?

doc- *C.* To the intent that we might the more earnestly detest this vice of backbiting, and lying, ſignifying vnto vs withall, that whoſoeuer doth accuſtome himſelfe to ſpeake ſclanderouſly of his neighbour, or to make any lye to his hinderance priuily, he will not be aſhamed ſhortly after, to forſweare himſelfe openly.

trine. *M.* Be ſclanderous and lying wordes forbidden here alone? either be we alſo reſtrained from all euill thinking?

After *C.* Aſwell the one as the other, by the reaſon quihilk we haue already alledged: for that that is euill in the doing before men, is as euill to be willed or thought before God.

cuſto- *M.* Declare this in few wordes.

mable *C.* VVe are taught by this commandement, not to iudge euill, or to ſpeake any wordes that ſound to the reproche of others, bot rather to haue a gud ſpinton of our neighbours, and to mainteine their gud fame, ſo farrefurth as the truth will beare vs.

ſclāde- *M.* Let vs come now to the laſt commandement.

dering *C. Thou shalt not couet thy neighbour's house:*

and ly- *neither shalt thou couet thy neighbour's wife, nor his man ſervant nor his maide, nor his oxe, nor his aſſe, neither any thing that is thy neighbour's.*

ing, *M.* Scyng the whole Lawe is ſpirituell (as thou haſt ſayd) and for ſo much as euery one of the other commandementes were ordeined, aſwell to correct the rebellious affections of the heart, as to gouerne the outward doinges, it appeareth that this commandement is ſuperfluous.

where *C.* In the other commandementes GOD would ſuppreſſe our will and affections, but here in this he vterly inhibiteth all euill thoughtes, light motions, ſudden affection, yea, though we neuer fully purpoſe them, neither conſent willingly to do them.

follow *M.* Sayeſt thou then, that the leaſt motion or tentation that can enter into the thought of a faithfull man is ſinne though he ſtriue againſt it, and will not by any meanes conſent vnto it?

ſhortly *C.* It is certaine, that all euill thoughtes and motions do procede out of our corrupt nature:

opē *Every* *euill* *motion* *is a ſin,*

whereof (I conclude that the luſtes quihilk doe kandle or ſtirre vp mans heart to doe amiſſe, though he neuer conſent to do the thing, be neuertheleſſe directly againſt this cōmandement.

M. This is then briefly thy ſaying, that as euill luſtes, whereunto men conſent, and ſubiect themſelues, are reprobated as ſinne in the former commandementes: euen ſo by this commandement GOD requireth of vs ſuch perfection, that there may not ſo much as one euill motio once enter into our hearts, the quihilk might prouoke vs to do amiſſe.

C. Euen ſo I meane.

M. May we not now make a brief ſumme of the whole Lawe?

C. Very eaſily: for the whole Lawe is comprehended in theſe two pointes: the one is, *That we loue God with all our beare, with all our ſoule, and with our whole mynae:* the other is, *That we loue our neighbour as our ſelfe.*

M. What is included in the loue of God?

C. To loue him as our God: that we acknowledge and take him for our ſouereine Lord, Maſter, Sauour and Father: ſo that hereby our duety is to loue him, to feare him, to honour him, to put our whole truſt in him, and to obey him.

M. What doeſt thou meane by theſe wordes, *To loue God with all our heart, all our ſoule, and our whole mynde?*

C. It is that we loue God with ſuch a zeale and ſeruent affection, that there may be in vs no deſire, no will, no thought, no indeuour contrary vnto his loue.

M. What is the meaning of the ſecond point?

C. As we be naturally inclined to loue our ſelues, and as this affection doth paſſe all the reſt, euen ſo our loue towards our neighbours ought in ſuch ſorte to beare rule in our heartes, that it ſhould guide vs altogethe, and ſhould be a line & rule, thereby to order all our thoughtes and deedes.

M. And whom meaſeſt thou, when thou ſayeſt our neighbours?

C. I doe not onely ſignifie our kindred, friends and ſuch others as be of familiar acquaintance: but ſuch alſo as be ſtrangers vnto vs, and more then that, our very enemies.

M. How are we bounde to them?

C. There is a bonde, whereby God hath tied all men together, quihilk is holy, and can not be broken by any mans malice.

M. Then thou wilt ſay, if any man hate vs, that cometh of himſelfe: and yet by the very order quihilk God himſelfe hath appointed, he ceaſeth not to continue ſtill our neighbour, and we are bound euen ſo to take him?

C. So I meane.

M. Seing the Lawe requireth ſuch a perfect ſeruing of God, is not euery Chriſtian man bound to frame his life after the ſame?

C. Yes truly? bot we haue in vs ſo much weakenesse, that there is no mā quihilk fully doth performe all that the Lawe requireth.

M. Why doth God therefore require of vs ſuch an exquisite perfection as we be not able to reache vnto?

C. God requireth nothing of vs, bot that

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whilk we are bounde to doe. But if we giue diligence to frame our liues to this rule set furth in the Lawe, then albeit we be faire from attayning vnto the perfection thereof, yet the Lord will not lay to our charge our default.

M. Speakest thou generally of all men or of the faithfull onely?

C. No man is able to begin to doe the least point that the Lawe requirith vntill he be regenerate through the Spirite of God. Moreover, if it were possible to finde out any mā, who were able to performe some part of that that the Lawe demandeth, it should not be enough to discharge him before God for the Lord pronounceth, that who soeuer doth not thoroughly accomplish euery point conteined in the Lawe, is accursed.

M. Hereof we must needs gather, that the Lawe hath two distinct offices, according as there be two sortes of men.

C. What else for as touching them that be true, not it seemeth to none other purpose, but to reprove them, and to take fro them all maner occasion to excuse themselves before God: and this is that quiblk S. Paule speaketh, naming it the instrument of death and danation. But as touching the faithfull, it serueth to another vse.

M. To what?

C. First the Lawe maketh it knowne vnto them, that they can not be iustified by their works: and so by humbling them, it doth stirre them to search their corruption in Christ. Secondly, where as it serueth more then is possible for any man to doo witheth them to pray vnto God, that he would giue them strength, and also doeth put them dayly in remembrance of their faultes to beate downe their pride: Thirdly, it iustifieth them in stead of a bridle, to hold them fast in the feare of God.

M. Then albeit for the time of this transitorye liue, we neuer accomplish the Lawe, yet it is not to be thought a vayne thing, that it requirith of vs such a perfection: for thereby it serueth vs to marke vs to vs, to the end that we eneuoyne accordingly to the grace wherewith God hath indued vs, might continually with so much more affection walke towards it, and study dayly more and more to come vnto it.

C. So it is meant.

M. Haue we not a perfect rule of all righteousness for vs in the Lawe?

C. Yes for perfect that God demandeth none other thing of vs, then to follow it: and congrariety, God disalloweth and reuileth whatsoeuer man taketh in hand to do besides: for obedience is the onely sacrifice, quiblk he requirith.

M. To what purpose then doeth all those monitions, declarations, exhortations, and commandmentes come, quiblk the Prophetes make and the Apostles?

C. They be nothing els but expoliations of the Lawe, to lead vs to the obedience of the Lawe, and to draw vs from it.

M. Yet I thinke that the Lawe doth not set out any maner particular vocation.

C. Where as the Lawe of God preferbeth that we ought to render vnto euery man that which he due, we maye right well thereby

what euery mans his duetie is. In his state and calling: further as we haue already sayd, the residue of the Scripture maketh a more particular and plaine declaration of the same: for the selfe same thinges, quiblk God hath in fewe wordes comprehended in these Tables of his commandmentes; other partes of the Scripture doe in treat here and there more at large.

M. Seing we haue now spoken sufficiently of the right seruing of God (that is to say, of obedience to his will) quiblk is the seconde parte of the honour due vnto him, let vs treat now also the third point.

C. We haue sayd here before, that the third manner of honour quiblk he demandeth of vs, is to call vpon him, and to seeke for helpe at his hand in all our needes.

M. Dost thou meane, that we must call vpon him alone?

C. Yea for he chalengeth this, as a peculiar honour due vnto his diuine Maiestie.

M. Since it is so, after what sorte is it lawfull for vs to require succour at mans hand?

C. There is great difference betwene those two thinges: for we call vpon the name of God, to protest, that we luke for no helpe but at his hand, having our whole assistance in him and in none els: yet in the meane time we seeke the helpe of me so far furth as God giueth vs leave, and as he hath lent them meane to succour vs.

M. Then to demande succour of men is nothing at all contrary to this, that we are bounde to make our prayer onely vnto God for helpe, for so much as we put not our trust in them, neither seeke their succour, but so far furth, as God hath ordeined them ministers and bestowers of his goods to our necessitie and comfort.

C. Ye say well: and in very deepe, whatsoeuer benefit we receiue at any mans hand, we are bounde to take it as if God himselfe did deuier it vnto vs for the truth is, that it is he who sendeth vs all those thinges by their hands.

M. Is it not then our duetie, to giue thanks vnto men for their benefites, seing the law of nature so teacheth?

C. Yes, and it were for no more, but for that it hath pleased God to call them to such honour as to be the dealeys, and distributors of his benefites: for God in so doing doth bind vs vnto them, and will that we take the same thankfully at their hands.

M. It appeareth by this, that we may not call vpon Angels or Saintes departed for helpe.

C. It is certaine for touching Saintes departed God hath not appointed vnto them any such office, as to helpe vs. And as concerning his Angels, although he doth vse them as ministers to serue for our health, yet it is not his will that we should call vpon them for helpe, either haue our refuge vnto them in tyme of neede.

M. Then what fouler is not agreeable to the order quiblk God hath set furth vnto vs is repugnate vnto his will.

C. I meane no lesse: for if so be we be not content with that order quiblk God hath by his word set furth vnto vs, it is a most certaine token of infidelitie. Moreover, if in stead of

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Asking vnto GOD alone for help in all our needs, we shall haue recourte vnto Angells, or any other creaturis, putting one part of confidence in them, we commit that is damnable Idolatrie, be attributing vnto them that thing, which ought to be peculiarie referre vnto God.

The xxxv. Sunday.

M. Let vs come now to the right manner of prayer vnto God. Is it aneuch to pray with the tongue, orther is ane feruent mind & earnest affection of the hart also requirit.

C. The tongue is not alway necessarie in praying, but the vnderstanding & earnest affection is alway necessarie requirit.

M. How preiyeze that?

C. For as much as God is a Spreit, he requirith alway the hart, and as at all vther times, so specially in time of prayer, when we schaw our selfis in his presence and enter into communication with him: and then vpon he maketh a restraint of his promise, saying, that he will be at hand to heare onlie all them, which call vpon him in truth. Contrariwise, he pronounceth them accurst, which pray hypocritically, or without ane earnest affection.

M. Then all sik Prayers as be maid onlie with the mouth, be vnprofitable, and to no use.

C. They be not onlie vnprofitable, but prouoke God to displeasure.

M. What manner of affection is requirit to make the prayer acceptable.

C. We mon first of all haue sik ane feeling of our povertie and wretchednes, that we may persaue ane earnest vexation and grief of minde, throw the iustis of sinne, we n on alio haue ane feruent desire to obtene grace at Goddis hand, which desire mon kende our hartis, and ingender in vs feruent prayer.

M. Do thir things proceed of our nature, orther as they geun vnto vs, be the speciall giuidet of God?

C. God mon wilk helpe in for we ar of our selfis dull & without all lust to pray: but the Spreit of God doth steepe in our hartis, which is, as a tongue is able to ex-

presse, and indeweis our mindis with his zeil, & feruent affection, as God requirit in prayer.

M. Dow this doctrine teich vs, that we sucht not to dispose of their vp our selfis be prayers.

C. Nothing lesst, but rather contrariwise, twa oft as we do seill our selfis cold, and not disposed to prayer, we sucht to make our supplicatio vnto the Lord, yat it wald pleis him to inflame vs with his Spreit, quherby we may be framit to prayer, with sik affection of mind as we sucht to do.

M. As touching the vie of the tongue, thow dois not count it vterlie vnprofitable in making of prayers.

C. No: for the word is, which the tongue vteris, do many times help, steepe, and confirme the minde, sa that it is not so easilie drawn frome God. Maioruer, for samekill as the tongue is creatit of God for his glorie, abute all vther memberis of the bodie, it is reason that the tongue be employit be all means to that vie: finally, the very feruent affection of the hart dois many times throw ane vehement motion, enforce the tongue to speik, thocht ane man did not purpos to do.

C. Sen it is as thow sayis, to what purpose is it to pray in the language that a man dois not vnderstand.

C. It is ane verrey mocking of God, and ane superstitious Hypocrite.

THE XXXVI. SUNDAY.

M. Quhen we make our prayers vnto God, do we it at all aduenturis, withoute sure knowledge, quhider we sal obtene any profit, or not, orther sucht we to be iurelie perswaded, that our prayers will be heard.

C. We mon haue this euermair as a sure ground in all our prayers, that God sal be acceptor of God, & th. we shall obtene our request, in far furth as it is expedite and necessary for vs. vpon s. Paul sayis, that the righte faith is, and praying vnto God, proceedis of Faith. For gif we haue not ane treust in the mercy of God, it is vnpossible to make our prayer to him aright.

M.

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M. What sayis thou of this, quhilk be in dout quhiddir God will heir the or no?

C. Their prayers ar vterly void, seing God hes maid na promeis to ony sik prayris: for he sayis, quhat sa euer we sal ask, gif we beleif, he will grant it vnto vs.

M. It remanis to know be quhat means and in quhais Name we may cu be this sure confidence to present our selfis befor God, considering that we ar vyle sinners and far vnworthie sa to do.

C. First of all, we haue promeis of God quhairup we may stay our mindis, without hauing ony regard of our awin worthynes. Securdly, (gif we be the children of God) he dois encourage vs, & pusche vs forward with his haly Spreit, to cum to him familiarlie, as to our father: and that we suld not be affrayit to cum befor his glorious Maiestie (althocht we be bot as pure wormis of the earth, & maist wretched siners) he hes geue vnto vs our Lord Iesus to be our Mediator, to the intent that we be the mene of his merits, hauing recours vnto God micht haue an assurit traist to find grace.

M. Dois thou mene it thus, that we may not call vpon God be prayer, vnles it be done in the Name of our Saniour Christ?

C. Zea: for we haue an expres comādemēt so to do, and in so doing we haue anesure promeis, that throw his intercession all our requestis sal be grātir vnto vs.

M. It is not then ane fulis presumption, to present our selfis bauldlie befor God, sen we haue Christ for our Advocate, and let him befor vs, to the end that God may for his saik accept baith vs, & our prayers.

C. No vterely: for we mak our prayers, as it wer, be his awin mouth, forsomekil as he himself opprinis the way for vs, & makis our prayers to be hard: zea, and intreitis also continuallie for vs.

THE XXXVII SUNDAY.

M. Let vs now treit of the substance of our prayeris, Is it lawfull for vs to pray for all thingis that we fantasie, outhir is thair a certaine reull to pray?

C. Gif we suld follow our awin fantasie

in making our prayeris, they suld be verie euill framt, for we ar so blind that we ar not abill to iudge quhat is meit to be prayit for. mairouer, all our desiris ar so inordinat, that it is expedient for vs to bridil them.

M. Quhat is then to be dones?

C. We mon leirne of God, what is meit to be prayit for, seeing he alone knawis quhat is necessarie for vs, & that he leids vs, as it wer, be the hand, so that we our selfis do nathing bot follow.

M. Quhat instruction hes be geuin for our prayer?

C. He hes taucht vs sufficientlie how, & quhairfoir to pray, throuhout the hail Scripture, bot to the intent to bring vs to a certaine and sure mark, he hes set furth vnto vs ane maner of prayer, quhairin he hes breiflie comprehendit all sik pointis, as be meit or lawfull to demand.

M. Reheirs the forme of prayer.

C. It is the very same that our Lord Iesus taucht his discipulis to pray. For quhen they askit of him how they suld pray, he answerit that they suld say on this wise

Our Father whilk art in heuin: Hallowit be thy name: Thy kingdome cum: Thy will be done euin in earth, as it is in heuin. Giue vs this day our daylie breid: And forgiue vs our dettis, euin as we forgiue our detteris: And leid vs not into temptation, bot deliuer vs from euill. For thine is the Kingdome, and the power, & the glorie forever. So be it.

M. For the mair esie vnderstanding heit of, tell me how many petitionis be contenit heirin:

C. Sex quhair of the thre first do cōcerne the glorie of God, without ony consideration of our selfis: the vther thre tuiche vs properly and concerne our welth and profite.

M. Quhy then, aucht we to desire ony thing of God, that bringis na maner of commoditie vnto our selfis?

C. This is traw, that God of his infinite gudnes dois dispos and order all thingis, in sik sort, that nathing can turne to the glory of his name, quhilk is ane also profitable

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feasible vnto vs: sa that quhen his name is sanctified and honourit, he makis it redound to our sanctificatioun: and quhen his kingdome cummis, we ar efter ane sort partakeris thair of: zit notwithstanding our dewtie is at sik time as we aske this thingis, to haue onlie regard to his honour, without ony consideratioun of our selfis, or to our awen commoditie and profite.

M. Be thy saying then, thocht this thre first petitionis ar greitly profitabil to vs, yet we may not mak them for ony vther purpos, bot only to desire to haue God honourit.

C. It is euin la: and likewise, albeit the thre last requestis be ordanit to pray for thingis expedient and necessarie for vs, yet euin in the also we aucht maist earnestlie to seek Goddiss honour, sa that it mon be the cheif end & mark quhair upon all our wishings and desiris be directit.

THE XXXVIII. SVNDAY.

M. Let vs cum now to the exposition of it: & befor that we proceed ony farther, quhairfoir is God namit heir our Father, rather then be sum vther name?

C. Sen in tyme of prayer, specially we aucht to haif ane steidlast assurance of Goddes fauour in our consciences, it pleiseth God to be callit of vs be ane name quhilk soundis na thing bot all sweetness, bountie, & mercifulnes, thairty to driue away all doubtfulness, and feir, and to mak vs confaue ane bauld courage to cum familiarlie into his presence.

M. May we the culpably, & familiarly vnto god eue as a Child may vnto his father

C. Ze, and that with ane greit deid mair assurit confidence to obtene quhatsoeuer we sal desire, for gif we being euil, canot chule bot gif vnto our Children breid & meit quhen they ask it, how meiklilles can our heuinly father refuse to gif vs sik thingis as we haue need of, se he is not onlie gud, bot the verrey souerayne guidnes it self.

M. May we not preif sufficiently be this, that God is namit our father, the same thing quhilk we assumit, tuiching Christ,

that our prayer aucht to be groundit vpon sure traist in his merites and intercessioun?

C. Zes verreyly: for God dois acknowlege vs nane vtherwise to be his Childre bot only in sa mekil as we be the mebers of his Sonne Christ.

C. Quhairfoir dois thou not rather call God thy Father, then our Father, as it were in common?

C. Euery saythfull man may rich weill call God his Father particularly: bot in this forme of prayer, our Sauour Christ dois teiche vs to pray in common, that we micht remember thairby the dewtie and cheritie quhilk we aw to our Nichtbouris in our prayeris, and to monishe vs, not to cair only for our selfis.

M. Quhat menis this claus, quhilk are in heuin?

C. It is als mekil to say, as to name him heich, michtie, and incomprehensibill.

M. To quhat purpos seruis that?

C. That quhen we call vpon him be prayer, we micht leirne, to lyst vp our mindis, and to withdraw our imaginatioun fro thinking ony thing of him warldly or earthly, and that we suld not mesure him be our fleshly iudgement, and sa mak him subiect to our wil or appetite, bot rather that we micht with all humbilities of mind honour his excellēt Maiestie, & also that we micht haue occasiō to put sa mekil the mair our traist assuridly in him, considering that he is Lord & Maister of all.

THE XXXIX. SVNDAY.

M. Mak ane expositiō of the first petitiō

C. The name of God is his honour & renown, quhairby he is sanctifyit and praisit among men: thairfoir we desire that his glory may be aduancit aboue all thingis and euery quhair.

M. Dois thou mene that this his glorie may outhir Increase or diminish?

C. No veraily, in it self: bot the meaning heirof is, that it may be knowin as it aucht to be, and that all the warkis quhilk God dois, may appeir vnto men to be glorious, euin as they be in veray deid, sa that he micht be all meanis be magnifyit.

Of Prayer.

M. What dois thou meane in the second request be the Kingdome of Gods?

C. This Kingdome consistis principally in two pointis: that is to say, first, in that he gouernis his Elect throw his holy Spirit: & againe in that he destroyis the wicked, quhilk will not cum subiectis to his Kingdome, to the end that it may euidently appeir that thair is na power abill to withstand his power.

M. Quhat vnderstandis thou in praying that his Kingdome may cum?

C. That it wald pleis God from day to day to increse the number of his faithfull flocke, that he wald continually mair & mair bestow the gifis of the holy Spreit among the, untill the time cū, quhē they sal be fully replenishit: that he wald also cause the licht of his treuth mair & mair to shine, and that he wald in sic wise mak his Iustice to be knowin, that the Deuill and his Kingdome of darknes may cum so viter cōfusioun, and that all wickednes may be elene abolisht and tuit out.

M. Is not this request performit daylies?

C. It is partlie fulfillit: zit wee desyre that it may be continually incressit and aduancit, vnto sicety me as it fall cum to full perfectioun, quhilk thing sal be at the day of Iudgement, quhat time God alone sal be Magnifyit, and all creatures sal be abassit and subiect vnto his Maiestie, and sa he sal be all in all thingis.

THE XL. SYNDAY.

M. In quhat sence prayis thou that Gods will may be dones?

C. That all creatures may be subiect to him and obey him in sic sort, that quhat saeuer is done, may be plesand to him.

M. Dois thou meane then that nathing may be done, contrarie vnto his will?

C. Our request is not only that he wald bring all thingis to pass as he has appointit be his vnscherabill counsaill, but that he wald beir down all rebellious, sa that all willis may obey his will only.

M. In sa doing, do we vterly refuse our awin willis?

C. Yes vterly: and we pray not only that he wald bring to nocht sic desyris

as he agais his will, but that he wald alsu creat in vs new mindes and new hartis: that our awin will being les apart, his Spirit may wrik sic a will in vs, as may be in all pointis agreeabill to him.

M. Quhairfoir puttis thou vnto it, in eirthe as it is in heuens?

C. Becaus the Angels quhilk be his heuynly creatures studi quathing bot to pleis him, without ony motion to the contrary, we desyre that che like may be done in the eirthe, & that all in ge may be framit vnto one like willing obedience.

THE XL. SYNDAY.

M. Cū now to the secund part: what dois thou meane be the daylie breid, quhilk thou askis?

C. That word cōtenis all thingis whair of we haueneid in this present lyfe, not only as tuiching meit, drink, and clairtis, bot all maner of thingis that God knowis to be expedient for vs in to this world quhairby we haue the fructioun of his benefites in quyetnes.

M. Quhy beggis thou of God thy daylie nūshement, sen he has geuin ane charge vnto all men to get thair leuing with the labour of thair handis?

C. Albeit we ar commandit to labour for our leuing, zit all our labour, diligence and prouisioun that we can mak, is not abill to procure vs ane leuing, bot the only blissing of God vpon our handis and trauell, quhilk prosperis the thingis we ga about in his name. Maistone, this is to be considerit, that it is not meit or drink that nūshes vs, (notwithstading we be cōmadit to mak prouisiō for thay thingis) bot the power of God manentis our lyfe, and we vse them only as instruments.

M. Quhy callis thou for our breid, sen we desyre that it may be geuin vs?

C. That cummis only of the bountifullnes of God, quhat plesur it was to name it ouris, albeit it is nathing at all dew to vs, and againe be this word we ar put in remembrance, not to desyre ane vther mannis breid, bot that only, quhilk we fall cum by, be honest & la vful meanis agreeabill to Gods ordinance.

M. Quhy

Of Prayer

M. Quhy sayis thow this day & dayliet

C. Thise wa wordis do reiche vs, to be contentit, and not to wissh mair then is sufficient for our necessitie.

M. Seing this is ane common prayer belanging indifferently vnto al men, how is it that the riche, (quha hane prouydit aboundance of gudis for ane lang time) may mak this petition for ane day?

C. Al men baith riche and pure mon vnderstand, that quha gudis sae euer they haue, they can nathing profite them bot sa far furth as it pleis God to giue them the vse thair of, sa that quhe we haue pleitie, zit we haue nathing, vnles he of his gudnes giue vs also the fruitioun and vse of the same.

THE XLIII. SUNDAY.

M. What is contenit in the fyft request?

C. That it wald pleis God to forgie vs our dettis.

M. Is their ony manleuing soult, that heidis not to mak this request?

C. No surely: for our Lord Iesus prescriuis this forme of Prayer to his Apostillis for the behufe of his hail Kirk: sa then quha forer wald exepit him self fro this, refusis to be of the company of Christis flock: & in verray deid the Scripture dois plainly testifie, that the maist perfite man that is, gif he wald alledge ane point to iustifie himself thairby before God, suld be found faultie in an thousand: it is meit thairfor that euerie man haue recourse continually vnto Goddis mercy.

M. Efter quhat sort thinkis thow that our sinnis be pardonit vs?

C. Euen as the verry words of Christis fowd forsametill as our sinnis be as dettis, quhairby we ar haldin fast bound vnder the danger of euerlasting damonatioun, we mak supplication vnto God that he wald of his mair gudnes pardon the.

M. Thow meanis then, that we obtene forgiveness of our sinis be the free mercie of God only.

C. Ze: for we can be na meanis mak amendis for the least fault that we haue committit, gif God did not vse his boundles liberalitie towards vs, be forgie-

ing them freely euerie ane.

M. Quhat profite commis to vs be that that we ar pardonit our sinnis?

C. Be this meanis, we ar als acceptabill vnto God, as gif we wer lust & Innocent, and also our consciencie be surely perswadit in his fatherly lust towards vs, quhairby we attene to euerlasting life and felicitie.

M. Quhen thow mak is thy prayer, that he wald pardon vs our dettis euen as we pardon our detters, dois thow meane heirby that we deserue to hane our sinnis forgein in that, that we forgie vnto men thair faultis?

C. No verraly: for be that meanis we suld not haue pardone of our sinnis frelie nouthir suld the remission of them be sufficiently grouit vpon the satisfaction, quhilk wes maid in the deith of Christ, as it ancht to be: bot in that, that we forzet the wrangis done vnto vs, we follow his exempill in gentilnes and meiknes. And now to declair that we ar his Children, he hes geuin vs this as ane bage to be knawin by, and to certifie our selfis that we ar sa. On the vther part also, he dois vs to wit, that we luke for nathing of him bot extremitie and rigour, gif we be not redy to pardon and shaw fauour vnto them quhilk be in default towards vs.

M. Thow meanis than, that God heir refusis to tak them for his Children, quhill can not forzet wrangis committit against them: and that they suld not think them selfis to be partakeris of the heuilly forgiveness.

C. Ze verraly: and also to the end that all men might haue knowledge, that the selfe same measure, quhilk they inest vnto vther, salbe payit vnto them againe.

THE XLIII. SUNDAY.

M. What is the next Petitioun?

C. Leid vs not into temptatioun, bot deliuer vs from euill.

M. Makis thow bot an request of this?

C. Nor for the second part dois exposeth the first.

M. What is the substance of this petition?

M. iii.

C. We

Of Prayer.

C. We desyre that God do not suffer vs to fall to wicketnes, nouthet permit vs to be overcome of the Deuill, nor to be led with the nochtie lustis of the flesh, quhilk continuallie weir agains vs: bot that he wald gif vnto vs power to withstand them, halding vs vp with his hand, and keiping vs alwayis in his saigaird to be our protectour and gyde.

M. Be what menis is this brocht to pass

C. Quhat time God dois gyde vs be his haly Spreit, thairby causing vs to lufe gudenes, & hair euill, to seik efter richenes, and flee from sinne: for be his haly spreit we overcome the Deuill, sin, and the flesh.

M. Hes euerie man neid thus to be gydit?

C. Zea euerie man: for the Deuill wat-ches continuallie for vs, cuin as ane roring Lyon redde to deuoure vs: and we on the vther part ar sa fehill and frail, yat he wald out of hand ouercum vs, gif god did not baith strengthin vs, and gif vs the victorie.

M. Quhat signifyis this word tentationis.

C. The wylie guylis and subtrill assaultis of the Deuill quhairwith he assaultis vs: for samekill as we are naturally apt to be defauit, zea reddie to deceave our selfis: and our will is haille bent to do euill, & na quhair to do gude.

M. Bot quhairfor requyris thou of God that he do not leid vs into tentatioun, sen chat it is ane office peculiarly belanging to the Deuill?

C. God of his infinite mercie dois preserve his faithfull, not suffering the Deuill to leid them out of the way, nether permitting sinne to haue the vpper hand of them: sa likewise he dols not only gif vp, cast of, and withdraws his grace from sik as he will punish, bot also he deliueris them to the Deuill, committing them vn- to his tyranie: he straikis the with blind-nes, and geuis them vp in reprobate minds that they becom vicerlie sclauis vnto sin and subiect to all tentations.

M. Quhat menis the clausse quhilk fol- lows: For vnto the belangs the Kingdom

the power and the glorie for euer.

C. It puttis vs agane in remembrance, that our prayers be grundit vpon God, and vpon his almightie power and gude-nes: and not in anierhing that is in vs, sen we of our selfis be vnworthie anis to op- pin our mouthis to call vpon him: gane we ar taucht heirby, to conclude all our praiers, in the praising of his power and gudenes.

THE XLIII SONDAY.

M. Is it not lawfull for vs to ask ony o- ther petition or thing, the is heir reherse.

C. Albeit we are not forbidden to vie- ther wordis, and to frame them also efter ane vther fort: zet there can na prater be acceptable vnto God, vnles it be in effe- and sense framit efter this, quhilk is vnto vs as it weis, ane persite scule quhairby to pray, as we aucht to doe.

M. It semis now conuenient time to ret- to the fourt point touching the honour dew vnto Gods.

C. We haue said already, that it consistis in acknowlegging with the hart, and in confessing with the mouth, that God is the authour of all gudenes, that thairby we may honour him.

M. Hes God set furth na rewle to teiche vs how we suld do this?

C. All the examples in the Scripture, of praising and thanksgouing, aucht to be as rewls vnto vs.

M. Is their nathing contenit in the Lordis Prayer touching this matter?

C. Zes for in that we pray that his name may be glorifyd, we desyre also that all his warkis may be senes (according as they be indeid) excellent and praiseworthy: in sik sort that gif he ponis the vs, we may therby praise ye vprichnes of his iudge- ment, gif he paidoun our faultes, we may therby haue occasion to magnifie his mercy: quhen he performs his promise, we may acknowleg him to be the in- fallible treuth: breiflie we require that their be nathing at all done, quhairin the brichtnes of his glorie be not schawin furth vnto vs, and this is to giue vnto him the laud and praise of all gudenes.

M. Quhat

Of the word.

M. Quhat conclusioun may we gadder of all that we haue hidderto spokin?

C. We may weill conclude of this the saying of Christ, that this is lyfe euerlasting, to know the verray leuing God, and him quhome he hes send our Sauour Christ to know him, I say, to the end to rander due honour vnto him, that thairby he may becom vnto vs, not only afe Lord and Maister, bot also afe Father & Sauour, quhairby, also we on the vther part may be his seruandis, and children, & a pepill hailly consecrat to his glory.

THE XLV SONDAY.

M. Quhat is the meanis to cum be ine stairso excellent?

C. He hes for the same purpose left with vs his haly worde, quhilk is vnto vs as it wer afe entrie into the Kingdome of heuin.

M. Quhairfall we seik for this his word?

C. It is contenit in the haly Scripture.

M. How mon we vse this word to haue this profite by it?

C. We mon ressaue it, being perswadic thei of in our conscience, as of afe vndoutit treuth sent down from heuin, submitting our selues vnto it with dew obedience, louing it hartlie with afe feruent & vaseinzeit affectioun, hauing it sa prentit in our hartis, that we may follow it and conforme our lyfis haille vnto it.

M. Do all thir thingis ly in our power?

C. No, nor afe of them all: bot God wirkis them in our hartis in this wise be his haly Spreit.

M. Is it not requyrit of our part that we tak pane & do our diligence, baith to heir and reid this doctrine, quhilk is set furth vnto vs?

C. Zes doutles: & first it is requisite, that euery man primardie in his awin hows gif himself to ye studie of this Word, bot pith cipallie euery man is bound to haue due lie all Sermonis maid in the Congregatioun of Christ, quhairyis word is expouit.

M. Thinkis thow than that it is not afeuch that euery man do giue diligence to reid Goddis word in his awin hows,

vnles they cum also togidder to heiris preachtit openlies.

C. I think it necessaie, gif God of his gudenes do provide sik meanis that we may heir it openlie.

M. Quhat is the ressaun?

C. Becaus our Sauour hes set and establishit this order in his Kirk, not to the end that twa or three onlie suld obserue it, bot as afe generall order for all men: & he hes lykewise declairit that this is the onlie way to build his Kirk, & to preserue the same: let vs thairfore enerie afe be content to haue recourse to this reule, & not becom wiser then our maister.

M. Is it then afe thing necessaie to haue Pastors and Ministers in the Kirkis?

C. Ze verray necessaie: & at thair monthis men ar bound to ressaue the word of the Lord with all humbill obedience, sa that quha saeuer dois setlicht of them, & regarde not to heir their sayngis, they contemne also Iesus Christ, and deuide them selues from fellowship of his flock.

M. Is it sufficient that we haue bene anis instructit be thir meanis, outhir elamon we heir their doctrine continuallie?

C. It is na thing gif afe man begin weill vnles he continue still in the same: for we mon keip vs in Christis schole, and conuenew still his scholleris vnto the end: and for that cause, he hes ordanit ministers in the Kirk to teach vs continuallie in his name.

THE XLVI SUNDAY.

M. Is thair na vther meane besydes his word, quhairby God shawis himself vnto vs?

C. God hes ioynit the Sacramentis with the preiching of his word.

M. Quhat is afe Sacrament?

C. Afe Sacrament is afe outward takin of Goddis fauour, quhilk be afe visiblie signe dois represent vnto vs spiritual thingis, to the end that Goddis promiss micht tak the mair deip rote in our hartis, and that we micht sa mekle the mair surelie giue credit vnto them.

M. Quhat is this possible, that afe visiblie and afe materiall signe suld haue sik

verrew

Of Sacramentis.

Vertew to certifie our conscience,

C. No, not of itself, but God hes ordanit it for sic ane end.

M. Sen it is the proper office of God dis halle Spreit, to seill and print the promisses of God in our heartis: how can thow attribute or gif this propertie vnto the Sacramentis?

C. Thair is ane grit differēce between the ane & the vther: Gods Spreit is he alone quha in very deid is abill to tuich & muse our hartis, to illuminate our myndis, & to assure our consciences in sik fort, that all thir aucht to be accountit his only war-kin, sa that the haill praitie & glorie heit- of aucht to be giuen vnto him alone: not withstanding, it hes pleisit our Lord to vse his Sacramentis as secund instrumentis tharof, according as it semed gude vnto him, without diminisching any point of the vertew of his Spreit.

M. Thow meanis than that the efficacie of the Sacramentis dois not consist in the visibill signe, bot haillly in the wirking of the Spreit of God.

C. I mene ewin sa, according as is is god dis pleisur to wirk by meanes be him ordanit, without ony derogatioun thairby to his glorious power.

M. Quhat mouit God to institute sik instrumentis or meanes?

C. He ordanit thame to help and comfort our waiknes, for gif we wer of a spirituall nature, as the Angellis ar, than we wer aperebaith to consider God and his monifald graces efter ye spirituall maner also: bot for sa mekill as we ar cloggit with carthlie bodies. it was nedefull for vs, that God did institute sensibill signes, vorrepresent vnto vs spirituall and heu- nlie thingis, for vtherwise we could not apprehend thame: maisouer, it is necessary for vs, that all our senses be exercysit in his halle promysis, that we might be the better stablishit in the same.

THE XLV II SONDAY.

M. Sen God hes ordanit his Sacramentis for our necessitie, it wer a poynt of arrogancie and presumption to think that they might be als weil left as vsit.

C. Ze say treuth: sa than quha soeuer do is willing to forbeir the vie of thame, este- ming thame as thingis maid than nedi- dis, he dishonouris Iesus Christ: he refusit his grace and dois quench his haill spreit. M. Bot quhat assurance of Godis grace be the Sacramentis abill to giue, seing baith the godly and the wickit do resiane them?

C. Albeit the Infidellis and wickit do mak the grace quhilk is presentit vnto them be the Sacramentis of nane effect, wit it followis not that thair office and propertie is sik.

M. How and quhen is it, that the Sacra- mentis haue their effect?

C. Quhen a man resianes them in faith, seikng onlie in them, Christ & his grace.

M. Quhat menis thow be saying that that we may seik nathing ellis bot Christ in thame?

C. I signifie thairby that we may not oc- cupy our myndis in considering ye out- ward signes, as thocht we wald seik our Saluatioun in the: nouther may we ima- gine that thair is any peculiar vertew in- closit in them, bot contrariwise do tak the signe for ane ayd to leid vs straicht to Christ, and to seik in him saluatioun & all our Felicitie.

M. Gif Faith then be requirit in the mi- nistratioun of them, how ar they geuin vnto vs to strenthen vs in faith, and to assure vs of Goddis promysis?

C. It is not aneuch that Faith be anis be- gun in vs, bot it man still be nourishit & mantein it, for ane tyme, sa that it may grow daylie, and be incressit in vs. For the nourishment, strength, and increas- ing of, God hes geuin vs the Sacramentis, the quhilk thing San & Paull declaris, saying, that the vie of thame is to teill the pro- mysis of God in our heartis.

M. Bot is not this ane taken of Infide- lity, quhen we do not beleit the promysis of God, vnles thay be confirmit vnto vs be sum visibill signe, as ane ayd joynt vnto them?

C. It is ane takin of ane waik faith, and nit the faith of all the children of God is

Of Sacramentis.

lik notwithstanding they eis not thair-
foir to be faithfull, albeit they haue not
as yett attenit vnto the perficcioun thair of.
For so lang as we liue in this world, thair
abyde continuallie certaine remnentis
of vnbelleif in our fleshe, and thairfoir we
mon endeuoir be all meanis continually
to profite and encreas in Faith.

THE XLVIII SVNDAY.

M. How many Sacramentis be thair in
the Kirk of Christ?

C. Thair be twa quhilk be commoun
vnto all men, and quhilk Christ him self
ordanit for the faithfull.

M. Quhat be they?

C. Baptisme, and the haly Supper.

M. In quhat pointis do they agree, and
quhairin differ they, the one from the o-
ther?

C. Baptisme is vnto vs ane entrie into
the Kirk: for it witnessis vnto vs, that
quhair as we wer befor strangeris from
God, he dois now reslaue vs into his fa-
milie. The Supper of the Lord is ane te-
stimonie vnto vs that God will nurishe &
refreshe vs with lode, euen as ane gude
maister of ane hous studyis to sustene &
seid fike as be of his houshold.

M. To the end that we may vnderstand
them baith sa mekill the better, let vs co-
sider thes apairt ane efter ane vther. First,
quhat is the significatioun of Baptisme?

C. It standis in twa pointis: first, our Lord
representis vnto vs heirn the remissioun
of our sinnis: secundlie, our Regenerati-
oun.

THE XLIX SVNDAY.

M. Quhat similitude hes water with thes
things, that it may represent them?

C. First the remissioun of sinnis is ane
maner of washing, quhairby our faults ar
elengit from thair filchines, euen as the
cluth of our bodyis is washin away with
water.

M. Quhat sayis thow of regeneratioun?

C. Becaus the beginning of our Rege-
neratioun standis in the mortificatioun
of our nature, and to the end that we be-
cam new creatures throw the Spreit of
God, thairfoir the water is powrit vpon

the heid, to signifie that we ar deid or bu-
ryt, and that in sik sort, that our ryng a-
gaine into ane new lyfe is thairwith ali-
gurit, in that that the powning of the wa-
ter is bot ane thing of ane very short con-
tinuance, and not ordanit that we sulde
drownit thairby.

M. Thow meanis not that the water is
the washing of our faullis?

C. No: for that belangis to the blude of
our Sauour Christ alone, quhilk wes
shed, that all our filth might be wypita-
way, and that we might be counit pure
and without spot, euen before God; the
quhilk then takis effect in vs, quhairby
our consciences be sprinklit thairwith
be Goddis haly Spreit, bot the Sacramen-
tis testifie and declair it vnto vs.

M. Meanis thow then that the water
standis in nane vther steid vnto vs bot as
ane figures?

C. It is sik ane figure as hes the veritie
ioynit vnto it: for God kepis his promeis
and deceauis na man: quhairto it is cer-
taine, that remissioun of sinnis, & newnes
of lyfe is offerit vnto vs in Baptisme, and
that we reslaue the same thair.

M. Is this grace reslaue indifferenlic of
all men?

C. No: for diuers throw thair wickitnes
cause it to stand them in na steid: neuer-
theles the Sacrament losis not his pro-
prietie, albeit that nane seik the comfort
thair of, bot only the faithfull.

M. Quhat thing is that quhairby our re-
generatioun is wrocht in vs.

C. Be the deith and Resurrexioun of
our Sauour Christ: for his deith standis in
this steid vnto vs, that be it our auld Adā
is crucifit, and our sinfull nature as it
wer buryt, sa that it beiris na mair reill
in vs as touching ye newnes of lyfe quhilk
is to be obedient to Goddis will, that we
obtene be his resurrexioun.

M. How obtene we this grace in Bap-
tisme?

C. Becaus we ar yair cloithit with christ
and indewit with his haly Spreit, gif sa be
that we mak not our selfis vnworthy of
his promeis, quhilk be yair geuin vnto us.

Of Sacramentis.

M. As touching our part, quhat is the icht vſe of Baptiſme.

C. The richt vſe thair of, ſtandis in Faith and Repentance, that is, in that we be ſure yat we haue our conſciences clengit in the blude of Chriſt; & in that we baith feill in our ſelſis and mak it krawin to vther be our warkis, that this ſpreit abyd is in vs, to mortifie our affeſtiounis, and ſwa to make vs reddie to do the will of God.

THE LVNDAY.

M. Seing all this is requyrit in the richt vſe of Baptiſme, how is it that lytill children be baptiſt?

C. I did not mene that faith and repentance aucht alwayis to gang before the miniſtration of this Sacrament: for that is onlie requiſite in hem that be of age and diſcretioun, ſa that it is ſufficient gif the lytill children ſhaw furch the fruites of Baptiſme, quhen they ar cum to ſufficient age to know it.

M. How will thou preiſ that thair is na inſufficientie in this doingis?

C. For ſike maner Circumciſion was ane Sacrament of Repentance, as Moſes and the Prophetis do witnes, & alſo ane Sacrament of Faith, as S Paull teichis, & zit God did not debarre lytill Children from the reſſauing of the ſame.

M. No: bot art thou abill to proue ſufficientie, that thair is als gude reſſoun that they ſuld be reſſauit to Baptiſme, as that the vther ſuld be circumciſit?

C. Ze for the ſame promiſis quhilk God did mak in tyme paſt to his pepill Iſraell, ar now extendit vnto all coſtiſ of the world.

M. And followis it thairfor, that we moſt vſe alſo the Signe?

C. Ze, gif we will conſider the thing eſſentially, Chriſt hes not maid vs partakeris of that grace quhilk belangit to the children of Iſraell, to the intent he wald in vs diminifche or obſcure it, bot rather to ſhaw furch his gudenes mair euidentlie, and in greiter abundance.

M. Dois thou coue then that gif we did deny Baptiſme to lytill children, ye grace

of God ſalbe diminifht be the cumming of Chriſt?

C. Ze ſurelie: for we ſuld be by that meanis deſtitute of the expreſ ſigne of Gods bountifull mercy towardis our Children, the quhilk thing they that wer vnder the Law had: and in verray deid this thing ſeruis highlie to our comfort, and to the ſtabliſhing of ye promiſe quhilk hes bene maid vnto vs from the beginning.

M. Thy mynd is then, that for ſa mekill as it pleaſit God in auld tyme to declair himſelf to be the Sauour, ze of lytill children, and that he thoche it alſo gude to ſeill his ſauorable promiſe in thair bodyis be ane outward Sacrament, that thairfor it is verray gude reſſoun, that thair be na les takinnis of aſſurance efter Chriſtis cumming, ſen the ſelf ſame promiſe continewis ſtill, and is mair oppinlie vtterit, as weill he word as deid.

C. Ze: and mairouer it ſemis ane thing worthie of notabill reprehencion, gif men wald do ſa mekill wrang vnto Children, as to deny them the ſigne, quhilk is ane thing of les price, ſen the vertew and ſubſtance of Baptiſme belangis vnto them quhilk is of mekill higher eſtimation.

M. For quhat conſideracioun aucht we to baptiſe lytill children?

C. In takin that they ar inheriters of the bliſſing of God, quhilk is promiſit to the ſeid of the faithfull, that quhen they cum to age, they ſuld be inſtructit, quhat the meining of Baptiſme is, to profite themſelſ thairby.

THE LI LVNDAY.

M. Let vs now ſpeik of the Supper: and firſt, quhat is the ſignificacioun thair of?

C. Our Lord did ordaine it to put vs in aſſurance, that be the diſtributioun of his bodie and blude our ſaulis ar nouriſht in the hope of lyfe euerlaſting.

M. Quhy is it that our Lord repreſentis vnto vs his body be the breid, and his blude be the wine?

C. To ſigniſie vnto vs, that quhat propertie the breid hes towardis our bodyis, that is, to ſeid and ſuſtene them in this tranſitorie lyfe, the ſelf ſame propertie

Of Sacramentis.

So his body hestriching our faullis, that is, to nurishe them spirituallie. And in lyke maner, as the wyne dois stirethen, comfort, and rejoyces man, euin la his blude is our full ioy, our comfort and spirituall stirenth.

M. Dois thow mene that we mon be in deid partakeris of the bodie & blude of our Lord?

C. I mene sa: for sen the haill traift & assurance of our saluatioun dois consist in the obedience, quhilk he hes performed to God his Father (in that that God dois accept & tak it as gif it wer ours) we mon first possesse him, ieing that his benefites do not belang vnto vs, vntill he haue first geuin himself vnto vs.

M. Quhy did not Christ gif him self vnto vs, quhat tyme he gaue himself to be crucifyt, that thairby we might be brocht into the fauour of God his Father, and be deliverit from dampnatioun?

C. Zes: bot that dois not suffice, vnles we do ressaue him withall, in sik sort, as we may seill in our consciences the frute & efficacie of his deith and passioun.

M. Is not Faith the redde meane to ressaue Christ by?

C. No dout and not onlie in that we beleiue that he deit and rais agane to deliuer vs from eueralting deith, and to procure vs also eueralting lyfe, bot also be that he dwellis in vs, and is ioynit with vs as the heid is with his members, to the end to mak vs partakeris of all his graces be the force of his ioyning together.

THE LIISON DAY.

M. Haue we Christ ioynit vnto vs be nanevther meane then be his Supper?

C. Zes: for we ressaue Christ with ye fruition of his benefites, be the preiching of his Gospell, as S. Paull witnessis, in that our Lord Iesus dois promeis vs thairin, that we ar bane of his banis, and fleshe of his fleshe: & agane, that he is the breid of lyfe, quhilk came down from heuin to nurishe our faullis: and in ane vther place, that we ar ane with him, euin as he himself is ane with the Father, and sik-

M. Quhat is thair mair to be had in the Sacrament or to quhat vse dois it serue beid?

C. This is the difference, that this our ioyning togidder, is mair euidentlie and plenteouslie set furth vnto vs: for albeit our Sauour Christ bein veray deid exhibit vnto vs, baith be Baptisme, and be the preiching of the word, zit that is bot in ane part as it wer, and not fullie.

M. Quhat is it the breiflie that we haue be the signe of beid?

C. That the body of our Lord Iesus, forsake kill as it wes anis offerit vp for vs in sacrifice, to bring vs into Goddis fauour, is now geuin vnto vs, to assure vs that we ar partakeris of this reconciliation.

M. And quhat haue we be the signe of wyne?

C. It assuris vs, that as our Lord Iesus did shed his blude anis on the croce for ane full price and satisfacioun for all our sinis, euin sa he geuis it now to our faull to drink, quhairby we suld not dout to ressaue the frute and benefite thair of.

M. Be thir thine answers I gadder, that the Lordis Supper dois direct vs to the deith and passioun of our Samour Christ, to the intent we may be partakeris of the vertew thair of.

C. It dois sa: for euin then the onlie and eueralting sacrifice wes offerit vp for our redemption. Quhairfor thair remanis now nathing ellis, bot that we suld haue the fruites thair of.

M. The Supper then, wes it not ordanit to offer vp the body and blude of our Sauour to God his Father?

C. No: for thair is nane, bot he alone, vnto quhome that office belangis, for mekill as he is the eueralting sacrifice, bot the charge that he hes geuin vnto vs, is that we do ressaue his bodie, and not offer it.

THE LIIIS VNDAY.

M. Quhairfor be thair twa Signis instituted?

C. Our Lord did that to help our infirmite, signifying that he is as weil the drink as the meit of our faull, to the end

Of Sacramentis.

we might be cōtent to seik our nurishmēt fullie and hailly in him & na quhair ellis.

M. Dois the secund signe, quhilk is the comp, belang indifferentlie vnto all men?

C. Ze: and that be the commandement of our Sauour Christ, contrarie quhair-
unto we may na wise do.

M. Resaue we in the Supper onlie the takinis of thingis afoir reherstis outhir ar they effectually in deid yair genin vnto vs.

C. For samekill as our Sauour Christ is the treuth it self, it is maist certaine, that the promissis quhilk he maid at his Supper, be thairin deid accomplishit, & that quhilk is figurit be the Signes, is trewlie performit: sa then according as he thair maid promeis, and as the signes do represent, thair is na dout, bot he makis vs partakeris of his veray substance, to mak vs also to grow into ane lyfe with him.

M. How may this be done, seing ye hope of our Sauour Christ is in heuin, and we ar heir as pilgrimis on earth?

C. Verelie it cūmes to pas be the wondrous & vnseirchabill working of his spreit quha ioynis eslie togidder thingis being far asunder in place.

M. Then the bodie is not presentlie includit in the breid, nouthir his blude contentit within the Coup?

C. No, bot elene contrariwise: gif we will haue the substance of the Sacrament, we mon lyft vp our hartis into heuin, quhair our Sauour Christ is in the glorie of his Father, from quence we haue sure hope that he will cum for our Redemptioun: and thairfoir we may not seik him in thir corruptible elementis.

M. Sa then thy iudgement is, that thair be twa thingis in this Sacrament, the substance of breid and wyne, quhilk we see with the eye, tuiche with our hand, & tast with our mouth: and also Christ, be quhom our faullis ar inwardlie nurishit.

C. Ze say treuth: and in sik sort, that we haue thair with also ane sure takin, & as it wer ane pledge of the ryng agane of our bodyis, in sa nickill, as they ar alreddie maid partakers of the signe of life.

THE LIIII SVNDAY.

M. How aucht this Sacramēt to be vsit?

C. S. Paull his teic the richt maner of ye vsing thairof: quhilk is, that euerie man examine him self befoir that he cū vnto it.

M. Quhairin aucht ane man to examine him self?

C. He man consider, quidder he be anetrew member of Christ.

M. Quhairby may ane man haue sure knowledge thairof?

C. Gif he haue trew faith & repentance & dolufe his Nichtbour with ane vnscenzeit lufe, not keiping in his hart any rancour, haitrent or debait.

M. Bot is it requisite to haue ane perfise faith, and perlyte lufe?

C. We mon neidis haue baith soud, richt, & not cōterfaiit: bot to speik of sic a perfectioun, as vnto quhilk nathing can be addit, it cannot be found in man: also this Supper had bene a thing ordairin vaine, gif nane wer meit to cum to it, vnles he wer thoroughlie perfise.

M. Be this saying, our imperfectionn dois na quhit hinder vs from cūming thairunto?

C. Rather contrariwise, it suld stand vs in na steid gif we wernot imperfise, for it is ane help & succour against our infirmities.

M. Do thir twa Sacramētis serue to nane vther end, bot to support and beir vp our imperfectionn?

C. Ze, they ar also signes and badges of our professioun, thair is to say, be them we protest oppiallie that we ar the pepill of God, and mak open professioun of our christiane Religioun.

M. Quhat fall we then iudge of him that refusis to vse them?

C. We aucht not to cōt him ane Christiane man: for in sa doing he refusis to confesse him self to be ane Christian: & quhat is that ellis, bot as it wer, cowardlie to refuse Christ.

M. Is it aneuch to ressaue them baith anis onlie in our lyfe time?

C. Baptisme wes ordanit to be ressauid bot anis, quhairfoir it is not lawfull to be baptyssit againe: bot it is vtherwise to be thocht of the Supper.

M. Quhair

Of Sacramentis.

M. Quhat is the ressoun thairoff

C. Be baptisme God dois bring & ressaue vs into his Kirk, and quhen he hes anis ressaue vs, he declairis also to vs be the Supper, that he will feid vs continuallie.

THE LV SYNDAY.

M. To quhome belangis the ministratioun of Baptisme, and the Lordis Supper?

C. Vnto thame quha haue the charge to preiche oppinlie in ye Kirk: for the preiching of Goddis word, and the ministratioun of the Sacramentis be thingis ioyntlie belanging to one kynd of office.

M. Is thair not ane profe to be brocht for this out of the Scripture?

C. Our Lord giuis speciall charge to his Apostillis alswell to baptise as to preich, and as touching the Supper, he gifis them iniunctioun, to follow his exempill: now he did the part of ane minister, in that he gaue it vnto vtheris.

M. The Pastoris quha be the ministeris of the Sacramentis, aucht they to ressaue indifferentlie euerie persone that cumis?

C. As touching Baptisme, forsamkill as thair be nane in our tyme bot lyill children, thair aucht to be na choise vsit, bot as concerning the Supper, the minister mon refuse to gif it to them that be vnworthie.

M. Quhairfoir?

C. Becaus that vtherwyse the Supper of ye Lord suld be defylit & dishonorit.

M. Bot yet our Lord admittit Iudas to the halie Supper, notwithstanding his wickitnes.

C. Zeir for his wickitnes wes hiddin to hid and albeir our Lord knew it richt weil, yet it wes not notorious and knowin vnto men.

M. Quhat way is to be vsit towardis the Hypocritis?

C. The Minister aucht not to exclude and thrust them out as vnworthie, bot he mon tarie vntill it fall pleis God to mak their clois wickitnes knowin.

M. Quhat gif he him self know, or gif he be publick aduertisit of ony sik?

C. That is not ane sufficient cause for

him to deny them the Supper, vnles he haue the thingis tryit be sufficient profe & thairwith the iudgement of the Kirk.

M. Is it meit then to haue ane politick order touching this matter?

C. Quhat ellis? gif the congregatioun be weil orderit, thair mon be certane appointed to wache, and tak diligent heid for sic oppin crymes as may be committit and they hauing a authoritie, aucht in the name of the hail Kirk to inhibite sik as be by na meanis meit, nouthir can be partakeris thair of without the dishonour of God, and the offence of the Faithfull.

The end of the instructioun of Children in the faith.

THE MANER TO EXAMINE

Children before they be admittit to the Supper of the Lord.

M. I N quhome doest thou beleifs

C. I beleif in God the Father, and in Iesus Christ his Sone, and in the halie Gaist, and luke to be saue be nane vther meanis.

M. The Father, the Sone, and the halie Gaist, be they any mair then ane Gods?

C. No, althocht they be distinct in personis.

M. Quhat is the effect of thy faith?

C. That God the Father of our Lord Iesus Christ, (and sa be him of vs all) is the beginning & principall caus of all thingis, the quhilk he gouernis in sik sort that nathing can be done without his ordinance and providence. Nixt, that Iesus Christ his Sone came doin into this world and accomplishit all thingis quhilk wer necessarie for our saluatioun, and ascendit into heuin, quhair he sitis at the right hand of the Father, that is, that he hes all power in heuin and eirth, & sall cum againe fro thence to iudge the hail world, Farthermair, that the halie Gaist is veray God, becaus he is the verew and power of God, and presentis in our hartis the promiss maid vnto vs in Iesus Christ. And finallie, that the Kirk is sanctifieit, and de-

Ane Instruction of Children.

liverie from thair sinnis, throw the mercie of God and fall efter this lyfe rye againe to lyfe euerlasting.

M. Mon we serue God according as he hes commandit, or ellis as mennis traditionis teiche vs?

C. We mon serue him as he hes taucht vs in his word & comandement is & not according to the comandementis of mennis. M. Can thow keip Goddis comandementis of thy self?

C. No verralie.

M. Quha the dois keip & fulfill the in the

C. The haly Gaist.

M. Quhen God then geiue the his haly gaist, canst thow perseiue obteyne them?

C. No, not so.

M. Quhy, God dois curse & reiect all ilk as do not in euery point fulfill his comandementis.

C. It is trew.

M. Be quhat menes then fall thow be sauit & deliuerit from the curse of Gods

C. Be the deith & passiou of our Lord Iesus Christ.

M. How sas

C. For becaus that be his deith he hes restorit vs to lyfe, and reconceillit vs to God his Father.

M. To quhom dois thow mak thy prayers

C. I pray to God in the name of our

Lord Iesus Christ, our Aduocate and Mediatour, referring all my prayeris to that scope, quhilk our Sautour hes left vs, as ane maist sufficient and absolute reult.

M. How manie Sacramentis ar thair in Christis Kirk?

C. Twa: Baptisme, & the Lordis Supper.

M. Quhat is merit be Baptimes?

C. First, it signifies that we haue forgiveness of our sinnis be the blude of Christ. Secondly, it settis before our eys our Regeneration or new spirituall birth.

M. Quhat signifies the Supper of ye Lord

C. That be the spiritual ening and drinking of the bodie and blude of our Lord Iesus Christ, our saullis ar nurshit vnto lyfe euerlasting.

M. Quhat do the breid and wyne represent in the Lordis Supper?

C. That as our bodies ar nurshit thair-with, sa our saullis ar sustentit, & nurshit with ye weretw of Christis body & blude, not that thay ar inelost in the breid and wyne, bot we mon lok Christ in heuin, in the glorie of God his Father.

M. Be quhat menes may thow attene to him thair?

C. Be Faith, quhilk Goddis sprest wirkis in our hartis, assuring vs of Goddis promiss, maid vnto vs in his haly Gospell.

FINIS.

ANE PRAYER TO BE SAID OF THE CHYLDE

before he studie his Lesson. Out
of the 119. Psalme.

¶ Wherin fall the Chylde addresse his way: in guiding him self according to thy word. Open mine eys & I fall knaw the mercillis of thy Law. Giue me vnderstanding, and I fall kepe thy Law, yea, I fall keip it with my hault heart.

LORD, which art the fontaine of all wildome & knowledge, seing it hath pleased the to giue me the meane to be taught in my zouth

for to learne to guide me godlie and honestlie all the cours of my life, it may also please the to lighten mine vnderstanding (the quhilk of it self is blinde) that it may comprehend & receue that doctrine & learning which fall be taught me: it may please the to strenthen my memorie to kepe it well: it may please the also to dispose mine heart willinglie to receaue it with such desire as apperteineth: so that by mine ingratitude the occasioun which thou giuest me, be not lost. That I may thus do, it may please the to powre vpon me thine holy Spirit, the Spirit, I say, of all vnderstanding, treuth, iudgement, wis-

Prayeris.

dome and learning, the quhilk may mak me abill so to profite, that the paines, that fall be taken in teaching me, be not in vaine. And to quhat studie soeuer I apply my self, mak me, o Lord, to addresse it vnto the right end, that is, to know rhein our Lord Iesus Christ, that I may haue full trust of Saluatioun in thy grace, & to serue the vprighdie according to thy pleasure, so that quhatsoeuer I lerne, it may be vnto me as ane instrument to help me thereunto. And seing thou dois promise to gif wisdom to the lytell ones, and to confound the proude in the vanities of thair wits, and lykewite to mak thy self knawin to hame that be of ane vpright heart, and also to blinde the vngodlie & wicked, I beseeche the to facion me vnto trew humilitie, so that I may be taught first to be obedient vnto the, & nixt vnto my Superiouris, that thou hast appointed ouer me: further that it may please thee to dispose mine hart vnseanedlie to seke the, and to forsake all euill and filthie lustes of the fleshe: and that in sik sort I may now prepare my self to serue thee once in that estate, quhilk it shall please thee to appoint for me quhen I shall cum to age.

¶ Out of the 35 Psalme.

¶ The Lord reuileth his secretes vnto them that fear him, and maketh them to knowe his alliance.

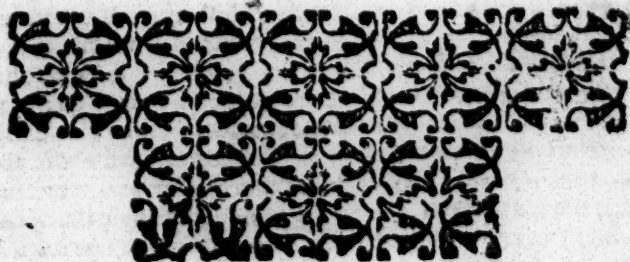
Ane prayer in the tyme of any common plague or sicknes.

O Almighty God, which in thy wraith in the tyme of King Dauid, diddest slay with the plague of pestilence three scote and ten thousand, and zit remembre bring thy mercie didst saue the rest: haue pietie vpon vs miserable sinners, that now are visited with greit seiknes & mortalitie, that like as thou diddest then command thine Angell to cease from punishing: so it may now please the to withdraw from vs this plague & greuous seiknes, through Iesus Christ our Lord.

A prayer for the strenth and comfort of the holie Goist.

Almighty and maist mercifull God, which giuest to thine elect peple thy holie Spirit, as a sure pledge of thy heauenlie kingdome, we most humble beseeche the so to replenish our hartes with the grace of thy holie Spirit, that he may beare witnesse to our spirits that we be thy Children, and heiris of thy kingdome, & that by the gracious working of this thy gude Spirite, we may kill all carnall lustes, vnlawfull pleasures, concupiscences, & euill affections, contrarie to thy most blessed will, through our Lord and Sauour Iesus Christ. So be it.

FINIS.



PRAYERIS COMMONELIE USED IN THE KIRK OF Scotland.

THE CONFESSION of our finnes.

O ETERNALL GOD AND
maist merciftull Father, we cōtef-
fe, and acknowledge heir befor
thy diuine Maiestie, that we ar
miserable linnars, conceaued and borne
in finne & iniquitie, so that in vs there is no
goodnes. For the flesche euermore rebel-
lith against the Spirite, whereby we con-
tinuallie transgres thyne holic precepts,
and commandements, and so purchesse to
our selues through thy iust iudgement
death & dampnation. Notwithstanding,
O heauensly Father, forasmuche as we ar
duplicated with our selues for the finnes
that we haue committed against the, and
do vnfeignedly repent vs of the same, we
most humbly betek the for Iesus Christ
sake, to shew thy mercy vpon vs, to forgie
vs all our finnes, and to increase thine ho-
ly Spirite in vs, that we acknowledging
frome the bottom of our hearts our awen
wickednes, may from heere furth not
only mortifie our sinfull lustis and affec-
tions, but also bring furth the frutes as may
be agreabill to thy moiste blisset will, not
onlie for the worthines thereof, but for
the merites of thy deirly beloued Sone Je-
sus Christ our only Saviour, whome thou
hast already giuen in oblation and offe-
ring for our finnes, and for whole sake we
are certainly perswaded that thou wilt de-
vise nothing, that we fall aske in his Na-
me according to thy will. For thy Spirite
doth enlure our consciences that thou art
our merciftull Father, and so louest vs thy
children through him, that nothing is a-

bill to remoue thine heuensly grace & fa-
uour from vs. To the therefore, O Father
with the Sone and the holic Ghost be al
honour and glorie, worlde without end
So be it.

AN OTHER CONFESSION and Prayer commonlie vied in the Kirk of Edinburgh, on the day of common Prayer.

O Dreadfull and maist mightie God
thou that from the beginning hast
declared thy self a consuming fyre
against the cōtemners of thy mo-
holie precepts: and zit to the penitent
sinner, hast alwayes shewed thy self, a fa-
uorabill father and a God full of mercie,
wethy creatures, & workmanship of thine
owen handes, confesse our selues most vn-
worthie to open our eyes vnto the hea-
uens, but far lesse to appeare in thy pre-
sence. For our consciences accuse vs, & our
manifest iniquities haif borne witness
against vs, that we haue declined from the-
we haue giuen thy glorie to Creatures, we
haue sought support where it was not to be
found, and haue lightlied thy moiste holic
some admonitions. The manifest corrup-
tion of our lydes in all estates, euidently
proueth, that we haue not rightly regar-
ded thy statutes, lawes, and holic or-
dinances. And thus was not onlie done, O
Lord, in time of our blindness, but eue now
when of thy mercie thou hast opened vnto
vs an entrace to thine heauenlie King-
dome, be the preaching of thine holic
gangel, the holic booke of this our new
Realme still continueth in their former
pauertie. For the most part, alas, foules

of the blind & obstinat Priests, vicerlie despise the light of thine Euangell, and delire in ignorance and Idolatrie, there liue as a people without God, and without all feir of thy terribill iudgements. And some o Lord, that in mouth profess thy blisfed Euangell, be their sclanderous seblasphe the same, we ar not ignorant, o Lord, yat thou art a righteous iudge that can not suffer iniquitie long to be vniuershed vpon the obstinate trasgressors: speciallie, o Lord when that after so long blindness and horribill defection from the, so louinglie, thou callest vs agane to thy fauour and fellowship, and that zit we do obstinatlie rebell, we haue, o Lord, in our extreme miserie called vnto the, yea, euen when we appeared vicerly to haue bene consumed in the furie of our enemies, and then didest thou mercy fullie incline thyne cares vnto vs. Thow foughtest for vs enē be thine owen power, when in vs ther was neither wisdom nor force. Thow alone brakest the zocke from our neckes, and set vs at libertie, when we by our fulishnes had made our selues slaues vnto strangers, and mercifullie vnto this day hast thou continued with vs the light of thine Euangell, and so ceasest nor to heape vpon vs benefices, bothe spirituall and tēporall. But yet alas, o Lord, we clearlie see, that our great ingratitude crauth farther punishment at thy handes, the signes whereof are euident before our eyes. (For the whispering of seditioun: the contempt of thy graces offered; and the maintenance of Idolatrie, are assured signes of thy farther plagues to fall vpon vs in particular for our greuous offences. And this vnmeasurable vnrepentance of the aire, doeth also threaten thine accustomed plague of famine, which commonly followeth ryorous excess and contempt of the pure, where-with alas, ye hole earth is replenished. We haue nothing, o Lord, that we may lay be-vnto vs and thy iudgement, but thy onlie mercy, frelie offered vnto vs in thy deare Sone our Lord Iesus Christ, purchased to vs by his death & passion. For if thou wilt iudge in iudgement with vs thy Creatures,

and keip in minde our greuous sinites and offences, then can there no fleshe escape cōdemnation. And therefore, we moste humble beseeke the, o father of mercies, for Christ Iesus thy Sones saik to tak from vs these stonie hearts, quha so long haue heard, as well thy mercies, as seuerie iudgements, and zit haue not bene effectually moved with the same: & giue vnto vs hart mollified by thy Spirit, that may both cōceane and keip in mynde the reuerence that is dew vnto thy Maiestie. Luke, o Lord, vnto thy chosen Children laboring vnder the imperfections of the fleshe, and grant vnto vs that victorie that thou hast promised vnto vs be Iesus Christ thy Sone: our onlie Sauour, Mediatour and Law-giuer. Towhom with the, & with the holie Goste be all honour & praise now & euer.

A CONFESSION OF SINNES
and petitions made vnto God in tyme
of our extreame troubles, and yet
cōmonlie vsed in the Kirk of
Scotland befor the Sermon.

Eternall & euerlasting God, father of our Lord Iesus Christ, thou that shewest mercie and keipest covenant with them that loue, and in reuerence keip thy commandments, euen when thou powrest furth thy harte displeasure & iust iudgements vpon the obstinat inobedient. we heir prostrate our selues before the throne of thy Maiestie, from our hearts confessing, that iustlie thou hast punished vs be the tyrannie of strangers, & that more iustlie thou mayest bring vpon vs againe that bondage and zocke quhilk of thy mercie for a season thou hast removed. Our Kings, Princes, and people in blindness haue refused the word of thine eternal veritie, & in so doing, both they & we haue refused the legge of thy mercie offered to vs in Iesus Christ thy Sone, quhilk albeit thou now of thy meir mercie haste offered to vs againe in such aboundance, that none can be excused be reason of ignorance, Zit not the les to the iudgement of me impietie over-
floweth

Sheweth the hole face of this Realme. For the great multitude delite them selues in ignorance, & Idolatrie: & sic alas as appeare to reuerence & imbrace thy worde, do not expresse the fruites of repentance, as it becometh the people, to whome thou hast shewed thy self, to mercifull, and fauourabill. These are thy iust iudgements, o Lord, whereby thou punishest sinne by sinne, & man be his owen iniquitie, so that there can be no end of sinne, except thou preuent vs with thy vnderfuerd grace. Conuert vs therefore, o Lord, and we shall be conuerted, suffer not our vnthankfulness to procure of thy most iust iudgements, that strangers againe impair about vs, neither that the light of thy Euangell be taken from vs. But how soeuer it be, that the great multitude be altogether rebellious, & also that in vs there remaneth perpetual imperfections, zit for the glorie of thy owen name, & for the glorie of thy onlie beloued Sone Iesus Christ, whole veritie and Euangell thou of thy mere mercie hast manifested amongst vs: it will please thee to take vs into thy protection, and defence, that all the world may knowe, that as of thy mere mercie, thou hast begun this work of our Saluation, amongst vs, so of this same mercie thou wilt continue it. Grant vs this mercifull father for Iesus Christ thy Sones sake, So be it.

A PRAYER FOR THE

whole state of Christs

Kirk,

A Lmighty God, and most mercifull Father, we humbly submit our selues and fall down before thy Maiestie, beseeiking the frome the bottome of our hearts, that this seed of thy worde now sown amongst vs, may take deip rote, that neither the burning heat of persecution cause it to wither, neither the thornie cares of this life do choke it, but as seed sown in gude ground, it may bring forth thirtie, sixtie and an hundred fold, as thine heauenlie wisdom hath appointed. And because we haue need continually to crave many things of thine hand

we humbly beseeke thee, o heauenlie Father, to grant vs thine halie spirit, to direct our petitions, that they may proceed from a seruent minde as may be agreeabill to thy most blisfed will. And seeing that our infirmities is abill to nothing without thine help, and that thou art not ignorant with how many & great temptations we pure wretches are on euery side inclosed and compassed, let thy strength o Lord sustene our waiknes, that we being defended with the force of thy grace may be faillie preserved against all assaults of Sathan, who goeth about continually like a roaring Lyon seeking to deuour vs. Increase our faith, o mercifull Father, that we do not swaue at any time from thine heauenlie word, but augment in vs hope and loue, with a carefull keeping of all thy commandments, that no hardness of heart, no Hypocrisie no concupiscence of the eyes, nor inuisements of the world, do draw vs away from thine obedience. And seeing we liue now in these most perrellous times, let thy fatherlie prouidence defend vs against the violence of all our enemies, quhilk do euerie quhair perlewe vs, be cheifly against the wicked rage and furious vproas of that Romish Idole, enemy to thy Christ. ¶ Furthermore, forasmuch as be thine holie Apostell we be taught to mak our prayers, and supplications for all men, we pray not onlie for our selues heir present, but beseeke the also, to reduce all such as be zit ignorant, from the miserabill captiuitie of blindness & error, to the pure vnderstanding of thine heauenlie truth, that we all with an consent & vniue of mindes, may worship the our onlie God and Sauerour: and that all Pastors, shepherds, and Ministers, to whome thou hast committed the dispensation of thine holie word, and charge of thy chosen people, may both in life and doctrine be faithful, setting onlie before their eyes thy glorie, and that be them all pure they quhilk wander and go astray, may be gathered & brought home to thy fold. Moreover, because the hearts of men are in thine handes, we beseeke thee to direct and

the hearts of all Kings, Princes, & Rulers, to whome thou hast comitted the sword: especiallie, o Lord, according to our bounden dutie, we beseeke thee to mainteine & increase the nobill estate of our Kings Maiestie, and this honorabill unfaill, with all the estates & hole bodies of the common Wealth. Let thy fatherlie fauour so preferue him, and thine holic Spirit so gouerne his hart, that he may in sic sort execute his office, that thy religion may be purelie maintained, manners reformed, and sinne punished according to the precise rule of thine holic worde.

And for that we be all members of the mysticall bodie of Christ Iesus, we make our requestes vnto the, o heauenly father for all suche as are afflicted with any kinde of Crosse or tribulation, as warre, plague, famine, seiknes, pouertie, imprisonment, persecution, banishment, or any other kinde of thy Roddes: whether it be griefe of bodie, or vniquietnes of minde, that it wolde please thee to giue them patience and constancie, till thou send them full deliuerance of all their troubles.

And finally, o Lord God, most mercifull Father, we most humbly beseeke thee, to shew thy great mercies vpon our brethren, which are persecuted, cast in prison, & daylie condemned to death for the testimonie of thy truth. And though they be vtterlie destitute of all mannis aide, yet let thy swete comfort neuer depart from them, but so inflame their harts with thine holic Spirit, that they may boldelie, and chearefullie abide trial, as thy godly wisdom shall appoint, so that at length as well be their deith, as be their life, the kingdome of thy Sone Iesus may increase and shine through all the world. In whose Name we make our humbly petition vnto thee, as he hath taught vs.

Our Father quhill art. &c.

A Almighty & euermouing God, vouchsaue we beseeke thee, to graunt vs per-
fect continuance in thy liuelie faith, augmenting the same in vs daylie, till we grow to the full measure of our per-

fection in Christ, whereof we make our Confession, saying.

I beleue in God: &c.

THE Lord bleesse vs and saue vs, the Lord make his face to shine vpon vs: and be mercifull vnto vs: the Lord turne his countenance toward vs, & grant vs his peace.

THE grace of our Lord Iesus Christ, the loue of God, and communion of the holic Goste be with vs all both now and euer. So be it.

AN OTHER PRAYER

after the Sermon.
A Almighty God and heuenlie Father, since thou hast promised to graunt our requestes which we shall make vnto thee in the Name of our Lord Iesus Christ thy welbeloued Sone: and we are also taught by him and his Apostles to assemble our selues in his Name, promising that he will be among vs, and make intercession for vs vnto thee, for the obteining of all sic things, as we shall agree vpon here in earth: we therefore (hauing first thy commandement to pray for sic as thou hast appointed rulers and gouernours ouer vs, & also for all things needfull both for thy peopill, and for all sortes of men, forasmuch as our faith is grounded on thine holic word & promises, & that we are here gathered together before thy face, & in the name of thy Sone our Lord Iesus we, I say, make our earnest supplication vnto thee, our most mercifull God and bountifull Father, that for Iesus Christs sake our onlie Sauour and Mediator, it wolde please thee of thine infinite mercie, frelie to pardon our offences, and in sic sort to draw and lift vp our hearts and affectiones towards thee, that our requestes may both proceed of a feruent mynde, and also be agreeabill vnto thy most blessed will & pleasure, which is onlie to be accepted.

(.) We beseeche thee therefore, o heuenlie Father, as touching all Princes and rulers, vnto whome thou hast committed the administration of thy iustice, and namely, as touching the excellent estate of the KINGS Maiestie, and all his ho-

hombill counsell, with the rest of the Magistrates and commones of the Realme, that it wolde please the to grant him thine holie Spirit; and increase the same; frome time to time in him, that he may with a pure faith acknowledge Iesus Christ thine onlie Sonne our Lord, to be King of all Kings, & Governour of all Governours, eue as thou hast giuen all power vnto him bothe in heauen and in earth: and so gif him self wholly to serue him; and to aduance his kingdome in his dominions, ruling be thy word his subiectes, which be thy creatures, and the sheip of thy Pasture that we being maintained in peace and tranquillitie, bothe heire and euerie where, may serue the in all holines and verrew: and finally being deliuered from all feare of enemies, may render thanks vnto the all the dayes of our life.

We beseeche the also, most deir Father & Saviour, for all suche as thou hast appointed Ministers vnto thy faithfull people, and vnto whome thou hast committed the charge of soules; & the Ministerie of thine holie Gospell; that it wolde please the so to guide them with thine holie Spirit, that they may be found faithfull and zealous of thy glory, directing alway their hole studies vnto this end, that the pure sheip which be gone astray out of the flock, may be found out, and brought againe vnto the Lord Iesus, who is the chiefe sheipheard and head of all bishops, to the intent they may from day to day growe & increase in him vnto all righteousnes and holines: and on the other part, that it please the to deliuer all thy Kirkes fro the danger of rauening wolues, and from Hytelings, who seik their owen ambition and profice, and not the setting furth of thy glorie only, and the safegarde of thy flock.

¶ Moreover, we make our prayers vnto the, Lord God, moste mercifull Father, for all men in generall, that as thou wilt be knownen to be Saviour of all the worlde be the redemption purchased be thine onlie Sonne Iesus Christ: euen so that such as haue bene hitherto holden captiue in darkness and ignorance forsake of the know-

ledge of thy Gospell, may through the shining thereof, and the cleir light of the holie Spirit, be brought into the right way of Saluation, whiche is to know that thou art onlie verie God, & that he whome thou hast sent, is Iesus Christ: likewise that they whome thou hast already endued with grace, and illuminated their hearts with the knowledge of thy word, may continually increase in godlines, & be plentifully enriched with spirituall benefits: so that we may altogether worshipping both with heart & mouth, & render dewy honour and seruice vnto Christ our Maister King and Lawmaker.

¶ In like maner, o Lord of all trespasfort, we commend vnto the in our prayer all such persones, as thou hast visited and chastised be thy Crosse and tribulation, such people as thou hast punished with pestilence, warre, or famine, and all other persones afflicted with pouertie, imprisonment, sickness, banishment, or any like bodily aduersitie, or hast otherwise troubled and afflicted in spirit: that it wolde please the to make them perceauce thy fathers affection toward them, that is, that they crosse be chastisings for their amendement: to the intent that they shuld vnfeignedly turne vnto the, and so be cleauing vnto the, might receaue full comfort & be deliuered fro all maner of euill. Besides allie we commend vnto thine diuine protection all such which are vnder the tyrannie of Antichrist, and bothe lack this freedom of life, and haue not libertie to call vpon thy Name in open Assemblies: cheifly our pure brethren which are imprisoned and persecuted be the enemies of thy gospell: that it wolde please the, o Father of consolations, to strenthen them be the power of thine holie Spirit, in such sort as they neuer shrinke backe, but that they may continually perseuere in thine holie vocation, and so to succour and assist them: thou knowest to be most expedient comforting them in their afflictions, maintaining them in thy safegard against the rage of wolues, & increasing in them the gift of thy Spirit, that they may glorifie

PRAYERS.

Lord god, both in their life and death
in alie, o Lord God, moste deir Father,
besek the to grant vnto vs also, which
heir gathered together in the name of
Sonne Iesus, to heir his word preached:
Gue the Lords Supper be ministered
then is heir added this clause.

And to celebrate his holie Supper.

That we may acknowledge trewlie and
thout Hypocrisie, in how miserabill a
state of perdition we are in be nature, and
ow worthelie we procure vnto out selues
perlasting dampnation, heaping vp from
me to time thy greuous punishments to-
wards vs through our wicked & sinfull life,
the end that (seing thair remaineth no
mark of gudnes in our nature, & thair is no
living in vs, as touching our first creatiō, &
that which we receue of our parents, meir
enioye the heritage of Gods kingdome)
we may wholly rader vp our selues with all
our harts, & with an assured confidēce in
thy deirly beloued Sonne Iesus our Lord,
our onlie Sauour and Redemer, to the in-
ter that he dwelling in vs, may worishe our
olde man, that is to say, our sinfull affec-
tiōs, & that thine holie Name (as it is wor-
thie of all honor) may be advanced and
magnified throughout the world, and in all
places: Likewise that thou maist haue the
reuerence and gouernance ouer vs, and that
we may learne daylie more and more to
humill and submit our selues vnto thy
souerailtie, in such sort that thou maist be
praised King and Gouvernour ouer all,
ruling thy people with the Scepter of thy
word, and be the vertew of thine holie
spirit, to the confusion of thine Enemies,
through the might of thy treuth & righte-
ousnes, so that be this meanes all power
and height which withstandeth thy glorie
may be continually throwen down, and
abolished, vnto suche time, as the full and
perfected face of thy Kingdome shall appeir,
when thou shalt shew thy self in iudgement
in the person of thy sonne: whereby also we
with the rest of thy creatures, may render
the perfect & trew obedience, euen
as thine heavenly Angels do apply them-
selues onely to the performing of thy con-

mandements: that thy will may be fulfilled
without any contradiction, that enerie mā
may bend him self to serue. and pleis the,
renouncing their owen willis, with all the
affections and desires of the flesche. Grant
vs also, good Lord, that we thus walking in
the loue & dread of thine holie Name,
may be nurished through thy goodnes, &
that we may receaue at thine handes all
things expedient and necessarie for vs, &
so vie thy giftes peaceablie & quietlie, to
this end that whie we se that thou hast care
of vs we may the more effectiuously ac-
knowledge the to be our Father, lūking
for all good giftes at thy hand, and be with-
drawing & pulling back all our vaine cō-
fidence from creatures, may set it wholie
vpon the, and so rest onlie in thy moste
bountifull mercy. And forsomuch as, whils
we continue heir in this transitorie life, we
are somiserabill, so fraile, & so much incli-
ned vnto sinne, that we fall continually
and swaie from the right way of thy com-
mandements, we besek the pardoun, vs
our innumerabill offences, whereby we are
in danger of thy iudgement and condemp-
natioun, and forgive vs so friile, that deuil
and sinne may heirefter haue no title a-
gainst vs; neither lay vnto our charge the
wicked rute of sinne, whiche doeth euer-
more remaine in vs: but grant that be thy
commandement we may forget the wronges
which other do vnto vs, and in stead of
seeking vengeance, may procure the wealth
of our enemies: And for asmuch as of our
selues we are so waik that we are not abill
to stand vpright one minute of an hour,
and also that we are so belaid, and assaul-
ted euermoir with such a multitude of so
dangerous enemies, that the Deuill, the
world, sinne, and our owen concupiscens
do neuer leaue of to fight against vs: let
it be thy good pleasure, to strenthen vs
with thy holie Spirit, and to anne vs with
thy grace, that thereby we may be abill
constantlie to withstand all tentations, &
to perseuere in this spirituall battell against
sinne, vntill such time as we shall obtaine
the full victorie, and so at length may try-
umphatlie reioyce in thy kingdome, with
our

our Capitaine and Governour Iesus Christ
our Lord. To whome with thee, and the ho-
lie gost be all praise, honour and glorie for
uer and euer: So be it.

A PRAYER VSED IN

the assemblies of the Kirk

aswell particular

as generall.

ETernall and Everlasting God, father
of our Lord Iesus Christ, thou that of
thine infinite goodnes, hast chosen
to thy self a Kirk, vnto the which e-
ner from the fall of man thou hast mani-
fested thy self: first be thine owen voyce to
Ada; next to Abraham and his seid, then
to all Isræll, be the publication of thy ho-
lie law: & last be sending of thy onlie Sone
our Lord Iesus Christ, that great Angell
of thy Counsell into this world, and eled
with our nature, to preache vnto vs thine
holie will and to put an end to all Reue-
lations and Prophecies: who also elected
to him self Apostles, to whome after his
Resurrection he gaue commandement to
publishe, and preache his Euangell to all
Realmes & Nations, promising to be with
the euen to the end of the world: zea, and
moreouer, that wheresoeuer two or thre
were gathered together in his name, that
he wold be therein in the middes of the, not
onlie to instruct and teach them, but also
to ratifie and confirme such things as they
shall pronounce or decree be thy word.
Seeing, o Lord, that this hath bene thy loue
and fatherlie care towards thy Kirk, that
not onli thou plantedst it, rules & guides
the chosen in the same be thine holie Spi-
rit & blisfed word: but also that whē the ex-
teriall face of the same is polluted, and the
visibill bodie falleth to corruption, then
thou of thy mercies, prouidest that it may
be purged, & salberestored againe to the
former puritie, aswell in doctrine as in ma-
ners, wherof thou hast given sufficient
document from age to age, but speciallie
now, o Lord, after this publi & defectioun
from thy treuth & blisfed ordinance, which
our Fathers and we haue sene in that Ro-
mish Antichrist and in his vsurped Au-

thoritie, Now (I meane) o Lord, hast thou
reueiled thy self and thy beloued Sonne
Iesus Christ, clearelie to the world againe,
by the trew preaching of his blisfed Euan-
gell, whiche also of mercy is offered vnto
vs within this Realme of Scotland, and
of the same thy mercie hast made vs Mi-
nisters, & burthened vs with a charge with
thy Kirk. Bot o Lord, when we consider
the multitude of enemies that oppone the
selues vnto thy treuth, the practises of Sa-
than, and the power of those that resist thy
Kingdome together with our owen waik-
nes, few number and manyfold imper-
fections: we can not but feare the sudden
way taking of this thy great benefite: and
therefor destitute of all worldlie confort,
we haue refuge to thy onlie mercie and
grace, moste humble beseeching the for
Christ Iesus thy Sones sake, to oppone
thine owen power to the pryde of our En-
emies, who cease not to blasphemie
thine Eternal treuth.

Giue vnto vs, o Lord, that presentlie at
Assembled in thy Name, such aboundace
of thy holie Spirit, that we may see those
things that salbe expedient for the aduā-
ment of thy glorie, in the midst of this
peruerse and stubburne generation. Giue
vs grace, o Lord, that vniuersallie among
our selues, we may agre in the vnitie of
true doctrine. Preserue vs from dāpnabill
errors, and grant vnto vs such puritie and
cleanes of life, that we be not slanderous
to thy blisfed Euangell.

Blisse thou so our waik labours, that
the frutes of the same may rebound to
the praise of thy holie Name, to the pro-
fite of this present generation, and of the
posteritie to come, through Iesus Christ
oure Lord. To whome with thee, and the
holie Gost be all honour and praise now
and euer.

ANE PRAYER MEIT

to be vsed when God threat-
neth his Iudgements.

O Lord our god Father Everlasting,
and full of compassion, heir from
the heauens our prayers and sup-
plications, which from our sorrow-
full

PRAYERS.

all hearts and wounded consciences we
 owre furth presentlie before thy Maie-
 stie. Thou hee, o Lord, in the multitude of
 thy mercies, not onlie created vs reasona-
 ble creatures, but also of thy inestimabill
 goodnes hath send the great Angel of the
 heauen at our Lord Iesus Christ to redde vs
 be whom thy wraith is take away, the Law
 is satisfi'd, and the power of death, of hell,
 and of Sathan is broken. Moreover when
 as we lay in the shadow of death, and the
 fearfull darknes of the faull, which were
 brought in be that man of perdition the
 Antichrist and his supposers, conspired en-
 emies to thy Sone, our Lord Iesus, thou
 made the light of thy Euangell to shine
 amongst vs, in suche abundance that no
 nation nor countrie had the lamp of thy
 treuth, shewing the way to life euertlasting
 so clearelie shining amongst them. With
 these benefites Spirituall it pleased thee of
 the same goodnes to coniune temporall
 blisings, for whose eyes hath not sene
 thy power. Arme fighting for vs: whose har-
 row so blinded that it can not perceave in all
 our afflictions thy wonderfull deliuerance,
 who can nor but confesse that alwayes we
 were couered vnder thy shadow. Thou
 was our hope, our fortress and our God,
 thou couered vs vnder thy wings, and we
 were sure vnder thy fethers. But alas, o Lord
 the consideration of thy benefites is a mi-
 seroforow to our wounded consciences
 for the multitude of thy blisings con-
 siderethys of the more fearefull vnthankful-
 nes. In such an light, what is amongst vs
 but workes of darknes: and so this thy
 great and inestimabill kindnes, with vn-
 kindnes haue we recee'ded againe. Thou
 gentillie haste called and yet doest call v-
 pon vs: but who did heare thou threatnest,
 but who did trim bill: thou punishest, but
 we wold not receaue correction. Anly
 appeareth presentlie to be kendled in thy
 wraith, but where is the repentance a-
 mongest vs to slokken it: O Lord we knowe
 the dum insensibill elementes of the
 world admonisheth vs of great vnthank-
 fulnes, the heauie face of the heauens,
 the innaturall dealings in the earth, the

contagion and infection of the Air, threat-
 neth thy iudgements. Those creatures
 thou hast formed for mans confort: but
 potent art thou who turneth that to the
 discomfort and hurt of them, who repy-
 neth against thee, which otherwise shoulde
 haue bene comfortabill. Besides all these
 thinges we clearelie see the Enemies of
 thy treuth raging against thy Kirk to the
 iudgement of man for to preuaill. Yea fur-
 ther Lord, Sathan taking upon him the
 shape of an Angell of light in this cor-
 rupt age most beset to shake the founda-
 tion of all trew Religion, that he may in-
 uolue againe the blind world in fearefull
 darknes. These thy iudgements, o thou
 righteous Iudge of the world, are hid fro
 the eyes of them whome the god of this
 world hath darkned. But, o Lord, when
 we consider them we must tremble, and
 when we beholde thee, we moste stoup &
 confesse that we haue offended thy Maie-
 stie, O Lord, we dar not beholde altoge-
 ther to craue that thou wilt not correct,
 for we vnderstand that by externall afflic-
 tions and corrections, as certaine midders,
 and bitter Medicine: thou hailest the wick-
 edes and sores of the inward man. Yea o
 Lord, correct vs in thy mercie, and not in
 thy feare wraith, lest peraduenture we be
 brused in to powder. When as the fyre de-
 parteth from thy presence and is kindled
 in thy indignation, separate vs from the
 number of those, about whose heades thy
 righteous iudgements doeth hing, and the
 sword of thy vengeance threatneth eter-
 nall destruction, and to this end and pur-
 pose creat in vs new hearts, giue vnto vs
 the Spirit of vnfeined Repentance, worke
 in vs a sorrowing for sinnes, a detestation
 and hatred of the same, together with a
 lone vnto righteousness, that we not being
 conforme to the wicked worlde, but mak-
 ing thy rebulld will a rule to lead our life
 by, may offer our selues vp in a liuelie sacri-
 fice vnto thee, consecrating vnto thy glorie
 body and soule, and all the actions of the
 same. Preserve vs good Lord fro the feare-
 full thraldome of conscience, & bondage
 of Idolatrie: continue in the light of thy glo-

ious Gospell amongst vs: repress the Pryde of them, who seeketh to haue the Candlestike remoued, & the light shining extingushed. Purge this contrie by suche meanes thou knowest to serue best for thy owe glorie, of murder, Fornication, Adulterie, Incest, Oppression, Sacriledge, & such like other Pestes, which hath defyled thine inheritance. Grant vs thakfull harts for thy benefites and monifold blissinges powred vpon vs, for the which also open our mouthes to sound thy praises, & offer the Sacrifice of thanksgiuing, wherein thou doest delite: enarme vs with thy power, to strine against Sathan, against the flesh, against the world, and against all those thinges, which driueth vs away from thine obedience. That walking in thy paiths & obeying thy blissed ordinances, we may so end our liues in the sanctification of thy Name, that at last we may atterne to that blissed immortalitie, and that Crowne of glorie prepared for thine elect in Iesus Christ the King of glorie and God of immortalitie, in whose Name we craue moste humble these thy graces to be powred vpon vs moste miserable sinners, and further, as thy wisdom knoweth to be necessary for vs: and for thy Church Vniuersally dispersed vpon the face of the whole earth, praying vnto the with all humilitie and submission of minde, as we are taught and commanded to pray, saying:

Our Father which art. &c.

AN E CONFESSIO THAT
shall go befoir the reading of the Law,
and befoir euerie Exercise.

IT is of thy mercie, O Lord, and not of our merites, that it hath pleased the to shaw thy self vnto the warlde euer from the beginning, and vnto vs now in this last & moste corrupt age. yea, O Lord, we confesse, that nather Law nor Gospell can profite vs to saluation, except: that thou of thy mere grace wirke in vs aboue all power that is in this our nature for albeit thou teache, we shall remaine ignorant: albeit thou threaten, we shall contemne: and albeit thou promise mercie & grace, yet shall we despair & remaine in in-

felicitie, vnles that thou create in vs new harts, wryte thy Law in the same, and let in vs remission of our sinnes: and that as the sense & feeling of thy fatherly mercie be the power of the haly Spreit. To the auld warld thou spak be Noah. To Phara & his pepill be thy seruāt Moses. To all Israell be the feirfull trumpet of thy Law. To the Cietie of Ierusalem, be thine awer wisdome, our Lord Iesus Christ: And to the multitude, aswell of Iewes as Gentils, be the preaching of thy haly Apostles. But quho gaue obedience? who trembled, & constantlie feired thy hore displeisures? who did rightly acknowledge the time of that visitation? And quho did imbrace and keip to the end thy fatherly promises?

Only they, O Lord, to whome thy Spirit was the inward teacher, quhais harts thou oppennest, & from whom thou remoued rebellious and infidelitie, the rest wer eternallie callit, bot obeyit not, they had aswell mercie offerit, as threatningis pronounced, bot nather with the one, nor with the vther wer they effectually moued. We acknowledge, O Lord, that the same corruption lukes in vs that buddit furth in them to their iust condemnation. And thairfor we moste humble besek the, O Father of mercie, for Iesus Christ thy Sonne saik, that as thou hast caused the light of thy word cleirly to shine amongst vs, & as thou hast plainlie instructed vs be the externall ministerie in the right way of saluation, so it will please the inwardlie to mone our dull harts, and be the power of thy haly Spreit, that thou wilt wryte & seill in them that haly feir and reuerence which thou crauis of thy chosen children, and that faithfull obedience to thy haly will, together with the feeling & sense of our sinnis ar fully purgit, and frelie remitted, be that onlie and Sacrifice, quhilk onlie be it self is acceptabill vnto the, to wit the obedience, death, and mediation of thy only Sonne our soueraigne Lord, our Pastour, Mediatour, and high Priest, our Lord Iesus Christ. To whom with the, and with the holy Goste be all honour & glorie, world without end. So be it.

A Confession of our sinis.

Vlt and righteous art thou, O Lord God, Father euerlasting; halie is thy Law and maist iust as thy iudgementis: yea, euen the when thou dois punishe in greatest severity, we do confes (as the treuth is) that we haue transgressed thy hail law, and haue offended thy godly Maiestie, in breaking and violating euerie precept of the same. And so maist iustlie mayest thou powr furth vpon vs all plagues that are threatened: and that we find poured furth vpon the disobedient at any time from the beginning. And so much the rather, O Lord, becaus that so lang we haue bene callit by thy holie word to vnfaigned repentance, and newnes of life: and zit haue we still remained in our former rebellion, And chairfoir, gif thou wilt enter into iudgement with vs, we can nather eschape confusion in this life, nor iust condemnation in the life to come. Bot, Lord, thy mercie is without measure, and the treuth of thy promise abideth for euer. Vnworthy ar we that thou shuld luke vpon vs: bot Lord, thou hast promised that thou wilt shaw mercie vnto the mooste greivous offenders, when so euer that they repent. And further, thou by the mouth of thy deir Sone our Lord Iesus Christ, hast promised that thou wilt giue thin chaly Spirit to suche as humbly call vnto the. In bauldnes of the quhilk promise we maist humbly besek the, O Father of mercies, that it will pleis thy godly Maiestie, to wirkin our stubburne hearts and vnfeinzeit sorrow for our former offences, with sumfence and feiling of thy grace and mercie, together with an earnest desyre of iustice and righteounes, in quhilk we ar bound couinualle to walk. Bot becaus that nather we, nor our prayeris, can stand befor the, be reassoun of that imperfection quhilk still remainis in this our corrupt nature, We flie to the obediencie and perfite iustice of Iesus Christ, our onlie Mediatour, in quhome, and be quhome, we call not onlie for the remission of our sinis, and for assistance of thy halie Spreit, bot also for all thingis that thy godly wisdom knowis to be expedient for

thy Kirk vniuersall: Praying as be hath taught vs, saying, Our Father, &c.

A CONFESSIOVN OF

sinnes; to be vsed befor

Sermon.

TR Veth it is, o Lord, that we ar vnworthy to come in thy godly presence by reason of our man-fold sinnes and wickednes, muche lesse are we worthy to receaue any grace or mercie at thy handes, if thou shuld deale with vs according to our desertings: for we haue sinned, o Lord, against the, & we haue offended thy godly and diuine Maiestie: Gif thou shuld begin to reken with vs euen from our first conceptio in our Mothers wombe, thou canst find nothing at all in vs, bot occasioun of death and eternall condemnation. For treuth it is, that first we wer conceaued in sinne, and in iniquite was euerie one of vs borne of our Mother, all the dayes of our life we haue so still continued in sinne and wickednes, that rather we haue giuen our selues to followe the corruption of this our fleshly nature, then otherwayes, with that earnest care and diligence to serue & worship the our God, as it become vs. And therefore gif thou shulde enter in iudgement with vs, iust occasion hast thou, not onlie to punishe these our wretched and mortall bodies, bot also to punishe vs both in bodie and soule eternally, if thou shuld handie vs according to the rigour of thy Iustice. But zet, o Lord, as on the one part we acknowledge our owen sinnes and offences, together with the feirfull iudgements of the our God, that iustlie be reason thereof thou may powre vpon vs, so also on the other part we acknowledge the to be a mercifull God, a louing and fauourable Father to all them that vnfeinedly turne vnto the. Wherefor, o Lord we thy people and the workmanship of thine own handes, most humbly besek the for Christ thy Sonnes sake to shewe thy mercie vpon vs, and forgiue vs all our offences, impute not vnto vs, the sinis of our youth neither zet receaue thou a rekening of vs for the iniquite of our ald age, but as thou hast shawen thy self mercifull to all them

that

that hatherewlie called vnto the, to shew the like mercie and the like fauour vnto vs thy pure seruands. Indue our hearts, o God, with suche a tiew & perfite acknowledging of our finnes, that we may powr furth befor thee, the vnfeined sighs and sobbes of our troubled hearts and afflictit consciences for offences comitted against the. Inflame our heartes with sic a zeale and feruencie towardes thy glorie, that all the dayes of our life our onely studie, travail & labour may be to serue & worship the our God in Spirit, in truth, & in veritie, as thou requirest of vs. And that this may be the better performed in vs: preferue vs from all impediments, and stayes that in any wayes may hinder or stop vs in the same, but in speciall, o Lord, preterue vs from the craft of Sathan, from the snaires of the world, & from the noughtie lustes and affections of the fleshe. Make thy Spirit, O GOD, once to tak luche possession and dwelling in our hartes, that not onely all the actions of our life, but also all the wordis of our mouthis, & the least thought & cogitation of our mindes, may be guided and ruled thereby. And finally grant that all the time of our life may be so spent in thy tiew feare and obedience, that altogether we may end the same in the sanctification, and honouring of thy blisshed Name through IESVS CHRIST our Lord. To whome with thee, and the holic Ghost, be all honour and glorie for now & foreuer. So be it.

**A PRAYER IN TYME OF
persecution: & cheiffie when the
Lords table is ministered.**

Eternall and euerleuing God, Father of our Lord Iesus Christ, we thy creatures & workmanship of thine owne handes, sometymes deid by sinne, & drall to Sathan by means of the same, but now of thy mercie called to libertie & life, by the preaching of thine Euāgell, do take vpon vs this boldnes, (not of our selues, but of the commandement of thy deir Sone our Lord Iesus Christ) to powre furth before the the petitions & complaints of our troubled hearts, oppressed with feis &

wounded with sorrow. Trew it is, o Lord, that we ar not worthy to appeir in thy presence, by the reason of our manifold offences, nether zit ar we worthie to obtene any comfort at thy hands, for any righteuousnes that is in vs. Bot (seing, o Lord, that to turne back fro the, & not to call for thy support in the time of our trouble, it is the strace to death, & the plaine way to desperation, we therefore confounded in our self (as the peple that on all sydes is assaulted with sorrowes) do present our selues befor thy Majesty, as our soueraigne Capitane & onely Redemer Iesus Christ hath commended vs, in whose Name, & for whose obedience we humble craue of the remission of our former iniquities, aswell committed in maters of Religioun, as in our liues and conuersation. The examples of others that haue called vnto the in their lyke necessities, giue vnto vs esperance that thou wilt not reiect vs, nether zit suffer vs for euer to be confounded. Thy peple Israell did oftentimes decline from thy Lawes, & did follow the vanitie of superstition and Idolatrie, and oftentimes didest thou correct and sharplie punishe them, but thou diddest neuer vtterlie dispise the, when in their miseries vnfeanedlie they turned vnto the. The Kirk of the Iewes were sinners, o Lord, and the most part of the same did consent to the death of thy deir Sone our Lord Iesus Christ, and zit didst not thou dispise their prayers, whē in time of ther greuous persecution they called for thy support. O Lord thou hast promissed no lesse to vs, then thou has performed to the, and therefore take we boldnes at thine owen commandement, & by the promise of our Lord Iesus Christ, mooste humbly to craue of the, that as it hath pleased thy mercie, partlie to remoue our ignorance & blindness, by the light of thy blisshed Euāgell, that so it may please the to continue the same light with vs, till that thou deliuer vs from all calamitie and trouble.

And for this purpose, o Lord, it will please the to thrust out faithfull workmen in this thy Haruest within this Realme of Scotland, to the quihle after so long darkness

of Popistrie and superstition, thou hast offered the truth of thine Euangell in all purenes and simplicitie: continue this thy grace with vs, o Lord, and purge this Realme from all fals Teachers, from dumme Dogs, disssembled Hypocrites, cruell wolues, and all sic as shew them selues Enemies to thy trew Religion. (*)

Heir may be added the prayers
for Magistrates as befor.

But now, o Lord, the dangeres whilk appeare and troubill whilk increaseth by the cruell tyrannie of forsworne strangers compelleth vs to complaine before the Throne of thy mercie, and to craue of the protecti'on and defence against their most iniust persecution. And now the rather o Lord, do they seik our destruction, becaus we haue refused that Romaine Antichrist whose Kingdome they defend, in daylie shedding the blood of thy Sancts. In vs, o Lord, heiris no strength, no wisdom, no number nor iudgement, to withstand their force, their craft, their multitude and diligence: & therefore, luke thou vpon vs, o Lord, according to thy mercie. Behold the tyrannie vsed against our pure brethren & sisters, & haue thou respect to that despitefull blasphemie which vnconscionably they spew furth against thine Eternall trouth. Thou hast assisted thy Kirk euen from the beginning, and for this deliuerance of the same, thou hast plagued the cruell persecutors from time to time. Thy hand drowned Phara'o: Thy sword deuoured Amalec: And thine Angell so plagued Herod that wormes and lues were punishers of his pryde. O Lord, thou remainest one for euer, thy nature is vchangeabill, thou canst not but hate cruelrie, pryde, oppression and murder, which now the men whom we neuer offended pretend against vs. Yea farther, be all means they seik to banish from this Realme thy dear Sonne our Lord Iesus Christ, the trew preaching of his word and faithfull Ministers of the same, and be tyrannie they pretend to mainteine moste abhominabill Idolatrie, and the pompe of that Romaine Antichrist. Luke thou therefore vpon vs, o Lord,

in the multitude of thy mercies, stretch out thine arme, & declair thy self protector of thy treuth, repress the pryde, and daut thou the fure of these cruell persecuters: suffer them neuer so to preuail against vs, that the brightnes of thy worde be extinguished in this Realme, but whate soeuer thou hast appointed in thine Eternall Countail to become of our bodiles: zis we moste humble beseeche the for Iesus Christ thy Sonnes sake, so to mainteine the puritie of thine Euangell within this realme, that we and our posteritie may enioy the fruition thereof, to the praise and glorie of thine holie Name: and to our Euerlasting comfort. And this we most effectuously desire of thy mercie, by the merites, and intercessioun of our Lord Iesus Christ. To whome with the & the holie Gost: be all honour, glorie, praise & benediction, now and euer. So be it.

¶ This is added so oft as the Lords
Table is ministered.

¶ Now last, o Lord, we that be heir assembled to Celebrate the Supper of thy dear Sonne our Lord Iesus Christ, who did not onlie once offer his bodie, and shed his blood vpon the Crosse for our full Redemptioun, but also to keip vs in recenent memori'e of that his so great a benefite, provided that his bodie and blood shoulde be giuen to vs to the nourishment of our soules. We, I say, that presentlie are conuened, to be partakers of that his most holie Table, moste humble do beseech the, to grant vs grace, that in sinceritie of heate, in trew faith, and with ardent and vnfeigned zeale we may receaue of him so great a benefite: to wit, that surefullie we may possess his bodie and his blood, zis, Iesus Christ him self, verie God and verie man, who is that heauenlie bread which giueth life vnto the world. Giue vs grace o father, to receiue his flesh and drinke his blude, that hereafter we may liue no more in our selues and according to our corrupt nature, but that he may liue in vs, to conduct & guide vs to that most blisted life that abydeth for euer. Grant vnto vs, o heauenlie Father, so to celebrate this day the blisted

memorie of thy deare Sonne, that we may be assured of thy fauour & grace towards vs. Let our faith so be exercised, that not onlie we may feele the increase of the same: but also, that the cleare confession thereof, with the good workes proceeding of it, may appeare before men, to the praise & glorie of thine holie Name, which art God euermaking blisfed for euer.

A PRAYER FOR REPEN-
tance.

I Thy pure creature, O Lord, will always put my trust in the shadow of thy wings, alwayes remembring thy greate goodnesse, according to the which thou hast created me. Help, O Lord, thy creature whom thy goodnes hath made: suffer not that to perish which thy mercy hath framed: for if I, O Lord, returne into dust, what will thy creature auail the? And seeing thou hast created me, help and succour me. Dispise not, and forsake not, O Lord, the workes of thine handes. Thou hast made me of nothing, and if thou neuer so little forsakest me, I shall soon become nothing. It were not my merit is not any goodnes in me, that could induce thee to create me. It was thine onlie bountie, and mercifull goodnes. This goodnesse also which caused thee to create me, let it also induce thee to defend & keepe me. what shall it auail thee, to haue created me, if thy right hand sustaine me not? Alas, my God I knowe that thine hand is not shortened, but that it may saue me: and thine eares are not stopped, but that thou mayest heare me. But I perceive right well that it is my sinne, that hath made this division betwene me & thee, betwene light & darkenes, death & life, betwene saluacion & death, this momentary life & life eternal. Now with standing, O great God, I will alwayes call vpon thy holie name: will put my trust in thee, O Lord, for it is not in my selfe, nor in myne own strength, that I hope. It is thy might, O Lord, that shall saue me, and the light of

thy countenance that shall make me glad. Otherwise alas, I should despayre if mine hope were not in thee. But thou art my Creatour, which neuer forsakest those that put their trust in thee. Thou art a great God, thou art a loving God, patient and long suffering, ordering and disposing all thinges according to thy wisdom and bountie. Trew it is we are but as a leafe & flowre which fadeth, and cometh to nothing, and as a wind which sodainly passeth, for our whole life is but vanities. And therefore, O Lord, we beseeke thee not to proceed against vs in thine anger: and that because we are thy little ones whom thou hast made of the slime of the earth. Alas, woldest thou trie thy strength against a pure leafe, against strawe and stubble? vs their is no force. We haue heard, O Lord, of thy wonderfull mercie, that thou desirest not the death of a sinner. Suffer not therefore death, which thou hast not created, to preuaile once thy creature. My desire, O Lord, is that thou woldest take pitee on me & saue me for althogh I haue a will and desire to be saued, yet is it not in my power, and I can do nothing, if thou strenten me: not by thy might No, I knowe not at all what it is that which I owe thee to with & desire, if thou shew not thy mercy towards me, and worke thine will in me, as it is in heauen. Thou art the Lord of the vniuersall world: & Prince of all things. Thou doest what thou wilt both in heauen, and in earth, & in the depth. Thy will therefore, O Lord, be done in vs which call vpon thy holy name: and thus the creature, whose thou hast created according to thine own image and likeness perish not. And what man is there bothe of a woman, that can keepe him selfe from decay? giue him while art the God of life preserve him from O wonderfull Creatour, O heavenly father, who hast redeemed me by thy deir Sonne Christ Iesus, I will praise & magnify thy name for euermore on earth, only I requeste thine handes, be thou our full trust my sinner.

**A FORME OF PRAYERS
YSED AS WELL
commonlie as in priuate houſes
euerie Morning & Euening.**

Almightie God, and moſt mercy full Father, we do not preſent our ſelues heir before thy Maieſtie, truſting in our owen merites or worthines, but in thy monyfold mercies, which haſt promiſed to hear our Prayers & grant our Requeſtes, which we ſhall make to the in name of thy beloued Sonne I E S V S CHRIST our Lord; who hath alſo commanded vs to aſſemble our ſelues together in his Name, with full aſſurance that he will not only be among vs, but alſo be our Mediator, & Advocate towards thy Maieſtie, that we may obtaine all things which ſhall ſeme expedient to thy bliſſed will for our neceſſities. Therefor we beſeche the, moſt merciful Father, to turne thy loving countenance towardes vs, and impute not vnto vs our monyfold ſinnes and offences, whereby we iuſtly deſerue thy wraith & ſharpe puniſhment: but rather receaue vs to thy mercie for Ieſus Chriſt ſaike, accepting his death and paſſion as a iuſt recompence for all our offences, in whome only thou art pleaſed, & through whom thou canſt not be offended with vs. And ſeing that of thy great mercies we haue quietly paſſed this night, grant o heauenlie Father, that we may beſtowethis day wholly in thy ſervice, ſo that al our thochts, words & deids may redound to the glorie of thy Name, and good enſemple to all men: who ſeing our good workes, may gloriſie the our heauenlie Father. And forasmuche as of thy mere fauour and loue thou haſt not onlie created vs to thine owen ſimilitude & likenes, but alſo haſt choſen vs to be heares with thy deare Sonne Ieſus Chriſt, of that immortall Kingdome which thou prepaſt for vs before the beginning of the world, we beſeche the to increſe our faith and knowledge, and ſo lighten our hearts

with thine holie Spirit, that we may in the meane time liue in godlie conuerſation & integritie of life, knowing that Idolaters, Adulterers, conetous men, contentious perſones, drunkards, glutouns, & ſuchelike ſhall not inherite the Kingdome of God.

(.) And becauſe thou haſt commanded vs to pray one for another, we do not onlie make requeſt, o Lord for our ſelues and them that thou haſt already called to the trew vnderſtanding of thine heauenlie will, but for all people and Nations of the world, who as they know be thy wonderfull workes that thou art God ouer all, ſo they may be inſtructed be thine holie Spirit, to beleue in the their onlie Sauour & Redemer. But forasmuch as they can not beleue except they heare, nor can not heare but by preaching, & nane can preach except they be ſent, therefor, o Lord raiſe vp faithfull diſtributers of thy myſteries, who ſetting apart all worldlie reſpectes, may in their life and doctrine on the ſeke thy glorie. Contrarielie confound Sathan, Antichriſt with all Hirelings and Papiſtes, whom thou haſt already caſt of into a Reprobate ſenſe, that thay may not by ſectes, ſchiſmes, heresies, and errors diſquyer thy lycill ſlocke. And becauſe, o Lord we be fallen into the latter dayes, and dangerous tymes wherein ignorance hath gotten the vpperhand, and Sathan with his miniſters ſeke by all meanes to queneche the light of thy goſpell, we beſeche the to mainteine thy cauſe againſt thoſe Rauening wolves, and ſtrengthen all thy ſeruants whom they kepe in preton and bondage. Let not thy long ſuffering be an occasion ather to increaſe their tyrannie, or to discourage thy Childre, neither yet let our ſinnes & wickednes be an hinderance to thy mercie; but with ſpeed, o Lord, conſider the great miſeries, & afflictions of thy pure Kirk which in ſindrie places, by the rage of Enemies is greuously tormented: And this we confeſſe, o Lord, to come moſt iuſtly for our ſinnes, which (notwithſtanding thy manyfold benefites whereby thou doeſt daylie allure vs to loue the, & thy ſharpe threatenings, whereby we haue

occasion to feare the, and speedie to repent) yet continew in our owen wickednes & feill not our hearts so touched with displeasure of our sinnes as we aught to do. Therefor, o Lord, creat in vs new hearts, & feruent mindes that we may be waile our manyfolde sinnes, & earnestlie repent vs for our former wickednes and vngodly behaniqu towards the: and where as we can not of our selues purches thy pardon, zet we humble beseeche the for Iesus Christs sake, to shew thy mercies vpon vs, and receaue vs againe to thy fauour. Grant vs, deare Father, these our requestes, and all other things necessarie for vs and thy whole Kirk, according to thy promise in Iesus Christ our Lord: in whose Name we beseeche the, as he hath taught vs, saying. Our Father which art, &c.

EVENING PRAYER.

O LORD GOD, Father Euerlasting & full of pietie, we acknowledge and confesse, that we be not worthie to lift vp our eyes to heauen, much lesse to present our selues before thy Maiestie with confidence that thou wilt heire our prayers and grant our requestes, if we consider our owen desertings. For our consciences do accuse vs, & our sinnis witness against vs, & we knowe that thou art an vpright Iudge, which doest not iustifie the sinners and wicked me, but punishest the faultes of all suche as transgresse thy commandements. Yet most mercifull Father, since it hath pleased the to comānd vs to call on the in all our troubles and aduersities, promising euen then to helpe vs, when we fele our selues, as it were swallowed vp of death and disperation, we vterlie renounce all worldlie confidence, & fly to thy souerigne bountie, as our onlie stay and refuge, beseeching the not to call to remembrance our manifold sinnes, & wickednes, whereby we continually prouoke thy wraith and indignation against vs: nether our negligēce & vnkindnes, which haue nether worthelie esteemed, nor in our lines sufficiētie expressed the sweet comfort of thy Gospell re-

ueled vnto vs: but rather to accept the obedience & death of thy Sonne Iesus Christ who by offering vp his bodie in Sacrifice once for all, hath made a sufficient recompense for all our sinnis. Haue mercie therefore vpon vs, O Lord, and forgie vs our offences. Teache vs by thine holie Spirit, that we may rightly weigh them, and earnestlie repent for the same: and so muche the rather, o Lord, because that the Reprobate, & sic as thou hast forsaken, can not praite the, nor call vpon thy Name, but the repenting heart, the sorrowfull minde the conscience oppressed, hungry and thirsting for thy grace, shall euer set forth thy praise & glorie. And albeit we be but wormes and dust, zet thou art our Creator, & we be the work of thine hādes: yea, thou art our sheipherd and we thy flocke: thou art our Redemer, and we thy people whome thou hast bought: thou art our God, & we thine inheritance. Correc vs not therefore in thine anger, o Lord, nether according to our desertes punish vs, but mercifullie chastise vs with a fatherlie affection: that all the world may know, that at what time so euer a sinner doeth repent him of his sinne from the bottome of his hart, thou wilt put away his wickednes out of thy remembrance, as thou hast promised be thine holie Prophet.

(.) Finallie, forasmuch as it hath pleased the to make the night for man to rest in, as thou hast ordered him the day to trauell: grāt, o deare Father, that we may take our bodilie rest, that our soules may continually wathe for the time that our Lord Iesus Christ shall appeare for our full deliuerance out of this mortall life, & in the meane seasō that we not overcome by any fantasies, dreames, or other tētations, may fullie set our mindes vpon the, loue the, feare the, and rest in the: furthermore that our sleip be not excessiue or ouer much after the insaciabill desires of the flesh: but onlie sufficient to content our weake nature, that we may be the better disposed to line in all godly conuersation to the glorie of thine holie Name, & profite of our brethren. So be it.

A COMPLAINT OF THE TY-
 tannie rised against the Sanctes of God,
 containing a Confession of our sin-
 nes, and a prayer for the deliue-
 rance and preseruation of
 the Kirk, & confusioun
 of the Enemies.

Eternall and Euerlasting God, Fa-
 ther of our Lord Iesus Christ, who
 hast commanded vs to pray, and
 promised to heare vs, euen when
 we do call from the pit of desperation, the
 miseries of these our most wicked dayes
 cōpell vs to powre furth before the the cō-
 plaintes of our wretched hearts oppressed
 with sorrow. Our eyes do beholde, & our
 eares do hear the calamities & oppression
 which no tounge can expresse, nether zet,
 alas, do our dull heartes rightlie consider
 the same. For the heathen are entred in-
 to thine inheritance: they haue polluted
 thy Sanctuarie, prophaned and abolished
 thy blisfed institutions, most cruelly mur-
 thered and daylie do murder thy deare
 Children, Thou hast exalted the arme and
 force of our enemies: thou hast exposed
 vs to a Pray, to ignomie and shame be-
 foir suche as persecute thy truth. Their
 wayes do prosper: they glorie in mischeif,
 and speake proude against the honor of
 thy Name. Thou goest not furth as Capi-
 taine before our Hostes. The edge of our
 sword which sometimes was most sharpe,
 is now blunt, and doeth returne without
 victorie in battell.

¶ It appeareth to our Enemies, o Lord,
 that thou hast broke that league, which of
 mercie & gudnes thou hast made with thy
 Kirk. For the libertie which they haue to
 kill thy Children like sheip, & to shed their
 blood, no man resisting, doeth so blind and
 puffe them with pryde, that they as shame
 not to affirme, that thou regardest not our
 intreating. Thy long suffering & patience
 maketh them bold from cruelie to pro-
 ceede to the blasphemie of thy Name. And
 in the meane season alas, we do not consi-
 der the heauines of our sinnes, which long
 haue deserved at thine handes not onlie
 these temporall plagues, but also the con-

mentes prepared for the inobedient. For
 we knowing thy blisfed will, haue not ap-
 plied our diligence to obey the same, but
 haue followed, for the moste parte, the
 vane conuersation of the blind world: and
 therefore in very iustice hast thou visited
 our vnthankfulness. But o Lord, if thou
 shalt obserue and keip in minde for euer
 the iniquities of thy Children, then shall
 no fleshe abyde, nor be saued in thy pre-
 sence. And therefore we are conuicted in our
 owen conscience, that most iustlie we suf-
 fer, as punished be thine hand, do neuer-
 theles call for mercie, according to thy
 promise. And first we desire to be cor-
 rected with the rodde of thy Children by the
 which we may be brought to a perfite
 hatred of sinne, and of our selues: and
 therefore, that it wolde please thee, for
 Christ Iesus thy Sonnes sake, to schewe
 to vs and thy whole Kirk wniuersallie per-
 secured, the same fauour and grace, that
 somerimes thou didest, when the cheife
 members of the same for anguifche and
 feare, were compelled to cry. Why haue
 the Nations ragid? Why hath the people
 made vprores? And why haue the Princes
 and Kings consiured against thine anoi-
 nted Christ Iesus? Then didest thou woun-
 derfullie assist and preserue thy smal and
 dispersed flock: then didest thou burst vp
 the barres and gates of yron: then didest
 thou shake the foundations of strong pri-
 sones: then didest thou plague the cruell
 persecuters and then gauest thou some
 tranquillitie & rest after those raging stor-
 mes and cruell afflictions. O LORD thou
 remainest one for euer: we haue offeded,
 and art vaworthy of any deliuerance: but
 worthe art thou to be a tiew and constant
 God, & worthe is thy deare Sonne Christ
 Iesus, that thou shuldest glorie his Name,
 & reuenge the blasphemie spoken against
 the truth of his gospell, which is be our
 aduersaries damned, as a doctrine decei-
 uable and false: yea, the blood of thy Sonne
 is troddin vnder fete, in that the blood of
 his members is shed for witnessling of thy
 truth: and therefore o Lord, beholde now
 the vaworthines of vs that call for the re-

drast

desire of these enormities, neither let our imperfections stoppe thy mercies from vs. but beholde the face of thine anointed Christ Iesus, & let the figure of our cause preuaile in thy presence. Let the blood of thy Sanctes, which is shed, be openlie reuenged in the eyes of thy Kirk, that mortall men may know the vanitie of their Countels, and that thy Children may haue a taste of thine eternall goodnes. And seing that from that man of sinne, that Romaine Antichrist, the cheir aduersarie to thy deir Sonne, doeth all iniquitie spring, and mischeif proceid, Let it please thy Fatherlie mercie, more and more to reuile his delait and tyrannie to the world: open the eyes of Princes and Magistrates, that cleirly they may se how shamefulle they haue bene and are abyled by his deceivable wayes, how be him they are, compelled most cruellie to shed the blood of thy Sanctes, and be violence refuse thy new & Eternall Testament: that they in deip consideration of their greuous offences may vnfeanedlie lament their horrible defection from CHRIST IESVS thy Sonne, from hence furthe studying to promote his glorie in the Dominions committed to their charges, that so yet once againe may the glorie of thy Gospell appeir to the world. And seing also that the cheir strength of that odious beast consisteth in dissension of Princes, let it please thee, o Father, which hast claimed to thy self to be called the God of peace, to vnite and knir in perfect loue the hearts of all those that like for the life Everlasting. Let no craft of Sathan moue them to warre one against another, neither yet to mainteine be their force and strength that Kingdome of darknes: but rather, that godlie they conspire (illuminated be thy word) to rute out fro among the all superstition with the maintainers of the same.

These thy graces, o Lord, we vnfeanedlie desire to be powred furthe vpon all Realmes & Nations, but principallie according to that deuote which thou requirist of vs, we most earnestlie require that the hearts of the Inhabitants of England and

SCOTLAND, whom the malice and craft of Sathan and of his supposers, of many yeares haue discouered, may continew in that godlie vnitie, which now of late it hath pleased thee to giue them, being knit together in the vnitie of thy words: open their eyes, that cleirly they may behold the bondage and miserie, which is purposed against them both: & giue vnto them wisdom to auoide the same in such sort, that in their godlie concorde thy Name may be glorified and thy disperied flocke comforted and relieved.

The common wealthes, o LORD, where thy Gospell is trewlie preached, & harbour granted to the afflicted members of Christs bodie, we commend to thy protection and mercie. Be thou vnto them a defence and buckler: be a watchman to their walles, and a perpetuall safeguard to their Cities, that the craftie assautes of their Enemies, repulied be thy power, thy Gospell may haue free passage from one Nation to an other: and let all Preachers and Ministers of the same haue the giften of thine holie Spirit in such aboundance, as thy godlie wisdom shall knowe to be expedient for the perfite instruction of that flocke which thou hast Redemed with the precious blood of thine onlie & wellbeloued Sonne IESVS CHRIST.

And now last, o Lord, we most humbly beseeche thee, according to that prayer of thy deare Sonne our Lord Iesus, to sanctifie and cōfirme vs in thine eternall veritie, that neither the loue of life temporall neither yet the feare of torments and corporall death, caus vs to deny the same, when the confession of our faith shall be required of vs, with the power of thy Spirit, that not onlie boldlie we may confesse thee, o Father of mercies to be the true God alone, & whome thou hast sent, our Lord Iesus to be the onlie Sauour of the worlde, but also, that constantlie we may withstand all doctrine repugning to thine eternall truth reuelled to vs in thy most blisshed worde. Remoue fro our hearts the blind loue of our selues, and foreuile thou all the actiōs of our life, that in vs thy god-

He may be glorified, thy Kirk edified, & Satan finally confounded be the power & meanes of our Lord Iesus Christ, to whome with thee and the holie Spirit be all praise and glorie before thy Congregation now and euer, So be it.

¶ Arise, o Lord and let thine Enemies be ashamed: let them flee from thy presence, that hate thy godlie Name: let the groines of thy prisoners enter in befoir the, & preserve be thy power suche as be appointed to death: let not thine Enemies thus triumph to the end, but let them vnderstand, that against thee they fight: preserve & defend the Vine, which thy right hand hath planted: & let all Nations see the glorie of thine appointed. ¶ Hasten Lord, and tarie not.

A GODLIE PRAYER TO BE
said at all tymes.

HONOVR and praise be given to thee, o Lord God Almighty, moste deare Father of heauen, for all thy mercies & louing kindnes shewed vnto vs in that it hath pleased thy gracious goodnes frelie and of thine owen accord to elect and chuse vs to Saluation before the beginning of the world: and euen like continuall thanks be given to thee for creating vs after thine owen image, for Redeming vs with the precious blood of thy deare Sonne, when we were vtterlie lost, for sanctifying vs with thine holie Spirit in the Reuelation and knowledge of thine holie word, for helping and succouring vs in all our neides: and necessities, for sauing vs from all dangers of bodie and soule, for comforting vs so fatherlie in all our tribulations and persecutions, for sparing vs so long & geuing vs so large a time of repentance. These be thy mercies, o most mercifull Father, like as we knowe to haue receaued them of thine onlie goodnes, euen so we beseeke thee, for thy deare Sonne Iesus Christe sake to graunt vs alwayes thine holie Spirit whereby we may continuallie growe in thankfulness towards thee, to be led into all truth, and comforted in all our aduersities, O Lord, strengthen our faith: kindele it more in seruicenes & loue towards thee & our Neighbours for thy sake.

Suffer vs not, most deare Father, to receaue thy worde any more in vaine, but graunt vs alwayes the assistance of thy grace and holie Spirit, that in heart word and dede we may sanctifie & do worship to thy Name. Help to amplifie and increase thy Kingdome, that whatsoever thou sendest, we may be heartlie well content with thy good pleasure and will: let vs not take the thing of Father, without the which we cannot serue thee, but blis thou so al the works of our handes, that we may haue sufficiencie and not be chargeable, but rather helpfull vnto others: be mercifull, o Lord, to our offencis. And seeing our dette is greite, which thou hast forgue vs in IESVS CHRIST, make vs to loue thee and our Neighbours so muche the more. Be thou our Father, our Capitaine & defender in all our tribulations, holde thou vs be thy mercifull hand, that we may be deliuered from all inconueniences, & end our liues in the sanctifying & honor of thine holie Name, through Iesus Christ our Lord, & onlie Sauour. So be it.

¶ Let thy mightie hand and outstretched Arme, o Lord, be still our defence: thy mercie and louing kindnes in Iesus Christ thy deare Sonne, our Saluation, thy trew and holie word, our instruction: thy grace & holie Spirit, our comfort & consolation, vnto the end & in the end. So be it.

COLD increase our faith
ANE PRAYER BEFORE
Baptisme.

A Almighty & euermlasting God, which of thine infinite mercie and goodnes hast promised vnto vs, that thou wilt not onlie be our God, but also the God and Father of our Children, we beseeche thee that as thou hast wouchsafed to call vs, to be partakers of this thy great mercie in the fellowship of faith: so it may please thee to sanctifie with thy Spirit, and to receaue into the number of thy Children this infant, whome we call Baptise according to thy word, to the end that he comming to perfite age, may confesse the onlie true God, & who thou hast sent, IESVS CHRIST, & so serue him, & be profitable vnto his Kirk, in the whole

course

work of his line, that after this life be ended, he may be brought as a liuelie member of his bodie vnto the full fruition of thy ioyes in the heauens, where thy Sonne our Sauour Christ reigneth world without end. In whose name we pray as he hath taught vs, saying: Our Father which. &c.

ANNE PRAYER AFTER Baptisme.

Forasmuche, most holie & mercifull Father, as thou doest not onlie beautifie and blesse vs with common benefites, lyke vnto the rest of mankind, but also heapest vpon vs most abundantlie rare and wonderfull giftes, of dewtie we lift vp our eyes and mindes vnto the; & giue thee most humble thanks for thine infinite goodnes, which hast not onlie nombred vs amongs thy Sanctes, but also of thy free mercie doest call oure Childre vnto the, marking them with this Sacrament as a singulare token and badge of thy loue. Wherefore, most louing Father, though we be not able to deserue this so great a benefite (ze, gif thou wold handle vs according to our merites, we shulde suffer the punishment of eternall death and dampnation) zer for Christes sake we beseeche the, that thou wilt confirm this thy fauour more and more towards vs, take this infant into thy tuition and defence, whome we offer and present vnto the with common supplications, and neuer suffer him to fall to such vkindnes, whereby he shulde lose the force of Baptisme, but that he may perceaue thee continually to be a mercifull Father, through thine holie Spire, working in his heart, by whose diuine power he may so preuaill against Sathan, that in the end obteining the victorie, he may be exalted into the heritage of thy Kingdome. So be it.

THE MANNER OF THE LORDS SUPPER.

LET vs marke, deare brethren, and consider, how IESVS CHRIST did ordeine vnto vs his holie Supper, according as S^{ct} Paul maketh rehearseall in the 11. Chapter of the first.

pistle to the Corinthians: saying: That he receaued of the Lord that which I haue deliuered vnto you, to wit, that the Lord Iesus the same night he was betrayed took bread, and when he had giuen thanks, he brake it, saying, Take ze, eate ze, this is my bodie, which is broken for you: do you this in remembrance of me, Lykwise after supper, he toke the cuppe, saying, This cuppe is the new Testament or Couenant in my blood: do ye this so oft as ye shall drinke thereof, in remembrance of me. For so oft as you (all eate this bread, & drinke of this cuppe, ze shall declare the Lords death vntill his comming. Therefore whosoever shall eate this bread, and drinke this cuppe of the LORD vnworthelie, he shall be gyltie of the bodie & blood of the Lord. Then see that euery man proue & try himself, & so let him eat of this bread & drinke of this cuppe: for whosoever eateth or drinketh vnworthelie, he eateth & drinketh his owne dampnation, for not hauing dew regard and consideration of the Lords bodie.

THE PRAYER BEFORE the communion.

O FATHER of mercy and God of all consolation, seing all Creatures do knowledge and confesse the as Governour & Lord, it becommeth vs the workmanship of thine owne hands at all tymes to reuerence & magnifie thy godly maiestie: first, for that thou hast created vs to thine owne image & similitude, but chiefly because thou hast deliuered vs from that Euerlasting death and dampnation, into the which Sathan drew mankynde by the meane of sinne: from the bondage whereof, neither man nor Angell was able to make vs free, but thou, O Lord, rich in mercie, and infinite in goodnes, hast prouyded our Redemption to stand in thine onlie and wel beloued Sonne, whom of very loue thou didest giue to be made man lyke vnto vs in all things, sinne except, that in his bodie he might receaue the punishment of our transgressions, by his death to make satisfaction to thy iustice, & by his resurrection to destroy him that was author of death, & so to bring againe

From the world, from which the whole offering of Adam's sacrifice was exiled.

Q LORD, we acknowledge that no creature is able to comprehend the length and breadth, the deepnes and height of that thy most excellent loue, whiche moued thee to shew mercie where none was deserued: to promise and giue life, where death had gotten victorie: to reccauie vs in thy grace, when we could do nothing but rebell against thy iustice. O LORD, the blinde dulnes of our corrupt nature will not suffer vs to see thee to weigh these thy most ample benefites: yet neuertheless at the comendement of IE SVS Christ our Lord, we present our selues to this his Table which he hath left to be vsed in remembrance of his death vntill his coming againe to declare & witnesse before the world, that by him alone we haue receiued libertie, & life: that by him alone thou dost acknowledge vs: thy Children and heirs: that by him alone we haue entrance to the Throne of thy grace: that by him alone we are possessed in our Spiritual Kingdom, to eat and drink at his Table, with whom we haue our conuersation presently in heauen and by whom our bodies shall be raised vp againe from the dust, and shall be placed with him in that endless ioy, whiche thou O Father of mercie hast prepared for thine Elect before the foundation of the world was laid. And these most inestimable benefites, we acknowledge and confesse to haue receaued, them of thine free mercie and grace, by thine onlie beloued Sonne Iesus Christ for the which therefore we thy Congregation, moved by thine holy Spirit, render all honour, & praise and glorie, for ever and ever.

AN PRAYER AFTER THE COM- munion

MOST mercifull Father, we render
to the praise, thanks and glo-
rie, for that it hath pleased thee
of thy great mercies to grant vn-
to us miserable sinners so excellent a gift
and treasure, as to receive vs into the tel-

lowship and company of the dear Sonne
Iohn Christour Lord, whom thou hast de-
livered to death for vs, and hast given him
vnto vs, as a necessarie food and nourish-
ment vnto Euerlasting life. And now we
beseeche thee also o heavenly Father, to
grant vs this request, that thou wilt suffer
for vs to become to vs, as a father, to beget
to worthy benefiter our father, to comfort &
fasten the iure in our hearts, to increase
groue and increase of all more & more
intrew faith, which continually be-
fel in all manner of good works, and to
much the rather o Lord, confirme vs in
these perrellous daye: & cages of Sathan,
that we may constantlie stand and con-
new in the confession of the same, to the
aduancement of thy glorie, which art God
ouer all things, blisfed for euer. So be it.

A PRAYER FOR THE KING
& Queen's Majesties.

O Lord Iesus Christ, most heauy most
mighty, King of kings Lord of
Lords, the onlie ruler of Princes
the Sonne of God, on whose right
hand sitting does from thy throne behold
all the dwellers vpon earth with most law-
le hearts we beseeche thee, vouchsafe with
favourable regard to behold our most gra-
tious Soueraigne ye King & Queens Ma-
iesties & in recompence them with the grace
of thy halie spirit, that they alway may in-
cline to thy will, & walk in thy way. Kepe
them farre from ignorance, but through
thy gift, let pience and knowledge al-
way abound in their Royall hearts. Sole-
strucke the(o Lord Iesus) reigning yet in
earth, that their humane Muscles alway
may obey thy diuine Maiestie, in feir and
dread. Indew them plentifully with hea-
uily giftis. Grant them in health & wealth
long to liue: & giue the almightie offspring.
Heape glorie & honor vpon them. Glad
them with the ioy of thy vnguerishe. So
strenthen them, that they may vanquish
and overcome all their and our foes, and
be dread and feared of all the enemies of
this Realme. Amen.

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